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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

AUGUST, 1824.

HISTORY OF THE CALLEMBERG INSTITUTION.

No. I.

To the Editors of the Jewish Expositor.

Gentlemen,

To those of your readers, who, through the medium of your publication, have become interested in the great work of promoting Christianity amongst the Jews, the following account of the origin and proceedings of the Callenberg Institution at Halle, (referred to in the first number of the Jewish Repository, January 1813), may not prove unacceptable.

It is extracted from a translation of an original work, written by Stephen Schultz, M. A. Minister at St. Ulric's, (at the time he was Director of the Institution) at the request of those who supported it, and published by that Institution, with the title, "A short Account of an Institution which was by divine assistance founded, and has continued hitherto, for the welfare of Jews and Mahomedans; as also for the good of the Christian church in the East."

The author, whose zeal and devotedness to the cause of the Jews is, no doubt, well known to many

of your readers, having referred to those injunctions of our blessed Saviour, which indicate in a special manner his concern for the lost sheep of the house of Israel, observes, "that at the time of the Reformation endeavours were used for the conversion of this ancient people; but owing partly to the insincerity of some of the first proselytes, partly to the obstinacy of the whole nation, and more especially to the unceasing attention which the newly established Protestant churches required, the cause of the Jews was soon forgotten by the Reformers."

At a succeeding period there arose a question in some of the Protestant churches, as to the probable means of converting the Jews. In the Lutheran church there were not a few who entertained doubts not only as to the means, but even the possibility of their conversion. These persons our author, with apparent justice, charges with "Particularism;" and wonders that a church which was so noted for maintaining the doctrines of free grace, should deny the extension of it to the Jews.

In the seventeenth century a

pious minister of Strasburg, named Schaddeus, published at his own expence the five historical books of the New Testament in Hebrew; with the title, "The Pentateuch of the New Testament." And in the succeeding century, a minister in Gotha, named John Muller, a sincere and pious man, who held much intercourse with travelling Jews, wrote a letter on the redemption by Christ, which he also printed at his own expence. This work was well received by the Jews, and attended with no inconsiderable benefit. And from the reception which this his first production met with, Muller was induced to write a more extensive tract in the Hebrew language, to which he gave the title of "*Light at Eventide*;" a tract probably not unknown to your readers.

It seems that this work was indebted for some of its popularity among the Jews, to the circumstance that the name of its author (John Muller) answered in the Hebrew, to Johanan Kimchi, a rabbi held in much esteem among them.

The history of this tract is very interesting, from its intimate connection with the formation of the Callenberg Institution,* and I shall endeavour to present it to your readers as nearly as may be in the author's own words. The said book, "*Light at Eventide*," could not be published by Mr. Muller at his own expence, and no bookseller would receive it. They said, the Jew will not buy it, because it is written against him; a Christian will not understand it; and therefore it will be waste

paper. At this crisis Mr. Muller was visited by professor Callenberg, and conferred with him about the book. The result was, that professor Callenberg, who was acquainted with the Hebrew language, determined upon taking the manuscript with him to Halle, adding the emphatic words, "God will provide means for printing this book."

On his arrival at the University, professor Callenberg shewed the book to some of his learned friends, who immediately expressed a desire to contribute towards its publication. Contributions from other friends also soon put it in the power of the professor to print it. But when on the point of committing the MS. with the money for its publication, into the printer's hand, and thus releasing himself from further trouble, he received a visit from an old school fellow, named Fromman, a truly pious man, who had taken the degree of Doctor of Physic in the same University. Upon the professor's acquainting him with the step he was about to take, "Professor," said he, "let us procure Hebrew type with this money, and then if the book itself should become waste paper, we shall still have the type left; but believe me, God will not suffer this book to go unblest." In reply, the professor declared himself at a loss where to look for a compositor and a printer; "I will be the compositor," replied Fromman, "and I will also procure a printer: do you only furnish me with types." These were soon obtained, and Fromman going immediately to a printing office, learned in a few hours the art of composing, and became the printer: professor Callenberg undertook to correct the press; and thus the book was completed.

Their next step was to acquaint

* The transactions which are related in this paper took place during the years 1727, 28 and 29, in which latter year the Callenberg Institution, it appears, was founded.

the Author, that his little book was printed: they accordingly set out together for Gotha. Dr. Fromman, without a moment's delay, proceeded directly from the post to the house of Mr. Muller. He found him at the point of death, and was forbidden to enter his chamber; in this dilemma he pleaded his profession as a physician, and begged to be permitted to see him, and at length he succeeded. On being admitted into the sick man's room, he approached his couch, and addressed him in the following words: "Mr. Muller, here is your little book, your *Light at Eventide*; it is in print." Upon hearing this, the old man, recovering from an almost senseless state, raised his feeble hands towards heaven, saying, "*Now the book is printed, I hope the Lord will grant salvation to the house of Israel*;" and then composing himself, he fell asleep with a peaceful smile.

Dr. Fromman and the Professor then returned to Halle. Their first care was to publish a report containing a statement of the benefactions received, and of their expenditure in printing and publishing the book. To this was added a plan for its distribution among the Jews. On the circulation of this report, many of those who had been friends or contributors to the book, addressed letters to Professor Callenberg, testifying a warm approbation of his proceedings, and exhorting him not to faint in the work. These letters were accompanied by fresh subscriptions, and by a request on the part of some, that the books of the New Testament might also be printed in Hebrew, and distributed with the above tract among the Jews. A desire was at the same

time expressed by others, that students well acquainted with the Jewish language, should be sent to travel among that people, to converse with them in a friendly manner on the subject of religion, and to distribute tracts as they might find opportunity.

The pious Professor, on this occasion, in the spirit of our Lord's disciple Philip, asked, "Where shall I meet with persons duly qualified for this work, and whence shall I derive a fund sufficient for their support?"

Such appears to have been the origin of that Institution, afterwards so well known by the name of the Callenberg Institution, and which, as will appear in the sequel, excited no inconsiderable attention amongst the Jews, to the great subject of the only way of their salvation. This is another instance, in which from small beginnings, and with means equally limited, results of the greatest importance have accrued. This institution, afterwards so extensively useful, took its rise from exertions which were made with no further design than that of publishing a small book; the book itself was on the point of being given up into the hands of a printer, and all prospects of the future institution lost. But it was unexpectedly rescued; and with it too the hopes of that institution dawned. Thus, under the guidance of a wise and superintending providence, this little tract became the first stone, as it were, of a well constructed and beautiful edifice. Well may we exclaim with the pious founder, and no less pious historian of this Institution; "Doubtless it was the Lord's doing, and it is marvellous in our eyes." May the writer and the reader be enabled, like these excel-

lent men, carefully to watch, and thankfully to acknowledge the overruling hand of God, in all things, even in those which appear but trifling !

I will conclude with mentioning in a few words, the plan and object of the Institution, as detailed in a subsequent part of the work before us. "Its object," says our Author, "is,

"1. To print books, as well the Bible as other tracts, in Hebrew, Arabic, and Turkish, tending to the conversion of the Jews.

"2. To send out, and support two missionaries who shall converse in a friendly manner with the Jews on the subject of religion, and distribute books among them.

"3. To publish from time to time reports of the proceedings of the missionaries, and the state of the funds, for the benefit of those who are friends and supporters of the Institution."

The governor of the Institution, who was called the director, in addition to his superintendence of the press, undertook the important duty of instructing the missionaries previous to their proceeding to their labours among the Jews. A. B.

LIFE OF URIEL ACOSTA.

THE following is a sketch of the life of Uriel Acosta, who lived about the beginning of the 17th century. He renounced Christianity for Judaism, and settled down into naturalism. It was written originally in Latin by himself, and was published under the significant title of "A Picture of Human Life."

"I was born in the town of Oporto in Portugal. I was of noble extraction, and descended from Jewish ancestors who were com-

pelled to become Christians. My father was, however, a very sincere believer in Christ. Being opulent, he gave me a liberal education, and in my youth I devoted myself to the study of civil law. I was naturally compassionate and sentimental, though at the same time ambitious and irritable: I always prided myself in espousing the cause of the weaker party.

Brought up within the pale of the Roman Catholic church, I adhered to her rites, and was strict in my observance of them; having always an instinctive dread of condemnation. I frequently studied the scriptures and other spiritual and penitential works. Yet many doubts arose in my mind, and I was encountered by many difficulties. I could by no means bring myself to make confession to the priest, that I might receive absolution; and I was convinced that I could not keep the whole law. I was fast approaching to the verge of despair, when doubts arose in my mind respecting the existence of a future state. Notwithstanding I felt very unwilling to separate myself from the church in which I was educated; and though I had just been presented to the lucrative office of treasurer to the cathedral, yet my doubts ripened into conviction, and I began to look around me for a better religion. With this view I studied Judaism. The character of God as revealed in the Old Testament, appeared to me more reasonable than that discovered in the New; and Moses appeared to me more worthy of credit than Jesus of Nazareth.

These and many other considerations operated so strongly upon my mind, that I at length resolved to sacrifice my situation, my for-

tune, and all my worldly prospects ; and taking with me my mother and brothers, to whom I had communicated my views, with great difficulty I effected my escape from Portugal, (for no person descended from Jews is allowed to leave that country) and embarked for Amsterdam, a place in which the Jews enjoy many privileges.

We were gladly received, and I hastened with my brothers to be circumcised. But a short time, however, had elapsed, before I discovered that the Jews cared very little about the law of Moses, and that they had added to it a great variety of precepts which were directly opposed to it. I felt it my duty to expose these things, and to argue with the rabbies on the subject. At this they were exceedingly indignant ; and threatened me with excommunication if I persisted in my remonstrances. This however did not deter me from publicly declaring my sentiments, as I thought it would be unmanly to be afraid of these individuals after having risked every thing for the sake of religious liberty. The result was, that a sentence of excommunication was passed upon me. I became an outcast ; even my brothers passed me in the street without saluting me. Separated from all my connexions, and exasperated by the treatment which I had experienced, I determined to write a book in vindication of my own views, and to prove from the law of Moses itself the absurdity of the Pharisaical traditions.

In the prosecution of this work, I was led into such enquiries as brought me at last to believe that the old covenant was merely a scheme of temporal punishment and reward, and that on the subject of the immortality of the

soul it was wholly silent. When the Jews discovered this, they greatly rejoiced, perceiving that this heretical sentiment would justify their cruel measures towards me in the eyes of Christians. Their fury now rose to such a height, that crowds of children were encouraged by their parents to assault me in the streets ; they cursed and reviled me as an heretic and apostate ; they assembled around my house, broke my windows, and left no method of annoyance untried. A certain physician was encouraged to write a work on the immortality of the soul, which I immediately attempted to confute in a reply. The Jews took advantage of this step to accuse me before a Christian magistrate, and I was consequently imprisoned for a week, fined 300 guilders, and my book was forfeited. In process of time, as years gave me consideration and experience, I was induced to adopt still more unpopular opinions :—for why should I conceal the truth, standing as I now do upon the verge of the grave, and writing this memorial for the use of others, and to detail my own sufferings ? I doubted the divine origin of the law of Moses, and at length became convinced, that like many other institutions, it was a mere invention of man.

Having thus arrived at a total indifference to all religions, motives of interest induced me to desire a reconciliation with the Jews. Under the sentence of excommunication, I had become a stranger to my own nation, and I was no less so to the nation among whom I dwelt, whose language even I did not understand. I determined therefore to dissemble my real opinions, and outwardly to conform to Judaism.

For this end I recanted all my former statements, and publicly assented to all the doctrines of the Pharisees; and after fifteen years of secession, I was again received as a Jew. But I soon found reason to repent the step. An information was laid against me for neglecting to perform with accuracy the ceremonial observances of my new religion. My nephew, by whose instrumentality my reconciliation with the Jews was principally brought about, thought his credit at stake in this matter, and to show his zeal, commenced a bitter persecution. He stirred up my brothers against me, endeavoured to strip me of my honour and fortune, prevented a matrimonial connection on which I was about to enter, and induced one of my brothers to rob me extensively, and to dissolve partnership with me. These domestic sufferings were augmented by the enmity of the rabbies, who spread the most slanderous reports of me.

Matters were brought to a crisis by a most unfortunate circumstance which happened to me at this time. Two English Christians arrived from London with the intention of becoming Jews. Being ignorant of the grievous yoke which they were about to assume, I ventured to remonstrate with them, and dissuaded them from their intention. Though I had enjoined secrecy on them, these treacherous men, whose motives were wholly of a mercenary nature, betrayed me to the Jews. The rage of my persecutors now knew no bounds; the heads of the synagogue assembled, the rabbies were furious, the wanton rabble cried, Crucify him! crucify him! I was summoned before the council; the charge having been read, I was informed that I must submit to the punish-

ment about to be inflicted on me, or be excommunicated. I was to enter the synagogue attired in mourning, to read my confession and sentence; then I was to be publicly scourged, and after all to be cast down on the ground, for the whole congregation to step over me. To this I refused to submit; the sentence of excommunication was immediately recorded. Then was I spit upon and buffeted in the house and in the street; and should have been stoned but for the police.

For seven years did I endure persecution and cruelty above all that I can describe. My own relations were the most bitter against me. They stripped me of my fortune: when I was sick they deserted me, and when I appealed to a magistrate, I could get no redress. They continually assured me that if I would submit to their sentence, they would be merciful to me. At length, worn down by ill usage, I consented to submit to their severe punishment, believing that they never could be so ferocious as to put it in execution against a man of good birth, and one who had never injured them. But listen, humane and gentle reader, to my grievous tale of woe! I entered the synagogue as I was commanded. I ascended the pulpit, and read my confession to a crowded audience of both sexes, who had assembled to witness my shame. Having done this, the head of the synagogue bade me retire into a corner, where I was stripped to my girdle, and being brought forward was tied to a pillar and received thirty-nine stripes with a leathern thong, according to the tradition. Being dressed, I threw myself on the floor near the door, the porter holding my head, and all the old men and boys stepped over me as they went out!

Let the reader imagine what a scene this was, to see an old man, of no common extraction, very modest by nature, stripped of his clothes in the presence of a large assembly of men, women, and children, and beaten with a scourge by order of persons more worthy to be called abject slaves than judges. What must have been my feelings when I found myself trampled on by my bitterest enemies, and oppressed with the insults of my own relations, who were unmindful of the love which I had always shown them!"

For all these unheard of cruelties I might have sought revenge, but strength has failed me. I have fought for liberty of conscience, and, overpowered by numbers, it seemed more honourable to fall in the field of battle, than to die amidst reproaches.

You have here a true history of my life, and the part which I have acted upon this world's uncertain stage. If you are compassionate, reader, shed the tear of pity over my cruel fate: and remember that you are also mortal!"

A few days after this unhappy man had written the above narrative, in a fit of revenge he attempted to shoot his nephew who had been the cause of the greater part of his misfortunes; and having failed in the attempt, he shut his door and with another pistol brought his own wretched life to a close.

Christians, see what it is to be lost in the mazes of Jewish superstition, with no better refuge than infidelity; pity those who have none of the privileges which you enjoy in such rich abundance, and see whether you cannot do something for the lost sheep of the house of Israel.

BIBLICAL CRITICISM.

To the Editors of the Jewish Expositor.

GENTLEMEN,

IN your Expositor for January, 1824, there is a letter of G. H. stating the cavils of the Jews against Matt. ii. 23. and in other parts of your work,* I find the present generation disputing with our missionaries against the divine nature of the Messiah. There are also scattered here and there some misconceptions respecting the sacred language of the Old Testament, as if the Hebrew points were a modern Jewish addition to the Holy Writings. The following extracts from the prefaces of St. Jerome to the several books of the Old Testament, in the Vulgate Edition of the Latin translation, shew, that the quotation Matt. ii. 23, existed in the copies of the Hebrew text in the time of St. Jerome, who (teste Alstedio) flourished A.D. 385; that the Jews then held the doctrine of the Trinity, although the seventy interpreters declined (for political reasons) shewing this in the Greek translation; and that the Hebrew was read with the points in his time.

* "In quibus (nempe quæ Evangelistarum et Apostolorum auctoritas promulgavit) multa de Veteri Testamento legimus, quæ in nostris codicibus non habentur, ut est illud. *Ex Ægypto vocavi filium meum* et QUONIAM NAZARÆUS VOCABITUR et *Videbunt in quem punxerunt et Flumina de ventre ejus fluent aquæ vitæ*—et quæ nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt quæ præparavit Deus diligentibus se, et multa

* Præfatio Sancti Hieronymi Presbyteri in Pentateuchum Moysi.

alia quæ proprium syntagma desiderant. Interrogamus ergo eos ubi hæc scripta sint, et cum dicere non potuerint, de libris Hebraicis proferamus. Primum testimonium est in Osee, secundum in Esaia, tertium in Zecharia, quartum in Proverbiis, quintum æque in Esaia. Quod multi ignorantes Apochryphorum deliramenta sectantur, et Hiberas nœnias libris authenticis præferunt. Causas erroris non est meum exponere. Judæi prudenti factum dicunt esse consilio, ne Ptolomæus unius Dei cultor, etiam apud Hebræos duplicem divinitatem deprehenderet. Quod maximi idcirco faciebant, quia in Platonis dogma cadere videbatur. Denique ubicunque sacratum aliquid scriptura testatur de Patre et Filio et Spiritu Sancto, aut aliter interpretati sunt, aut omnino tacerunt, ut regi satisfacerent, et arcum fidei non vulgarent.—Audi igitur æmuli, obtrectator ausculta, non damno, non reprehendo Septuaginta, sed confidenter cunctis illis Apostolos præfero. Per istorum os mihi Christus sonat, quos ante prophetas, inter spiritualia charismata, positos lego, in quibus ultimum pene gradum interpretes teneant. Quid livore torqueris? quid imperitorum animos contra me concitas? Sicubi in translatione tibi videor errare, *interroga Hebræos, diversarum urbium magistros consule*. Quod illi habent de Christo, tui codices non habent. Aliud est si contra se postea ab Apostolis usurpata testimonia probaverunt: et emendatiora sunt exemplaria Latina quam Græca, et Græca quam Hebræica. Verum hæc contra invidos. Nunc te deprecor, Desideri charissime, ut quia me tantum opus subire fecisti, et a Genesi exordium capere, orationibus juves, quo possim eodem

Spiritu, quo scripti sunt libri, in Latinum eos transferre sermonem.”

St. Jerome in almost all his prefaces to the several volumes he translated of the Scriptures out of Hebrew, insists upon the above quotation, “*He shall be called a Nazarene*,” being at that time in the Jews’ copies of the Hebrew Scriptures, although wanting in the Greek. It is clear that in the present copies of the Hebrew Bibles in Europe, this passage is not now to be found. In St. Jerome’s translation of Gen. iv. 8. from the Hebrew, there are the words “*Egre diamur foras*,” and in the Septuagint, *Διέλωμεν εἰς τὸ πεδίον*, the Hebrew for which is not in the present copies, although found in the MS. presented to the University of Cambridge by Dr. Buchanan, and which he obtained from the synagogue of the Black Jews at Cochîn. It would be worth while to examine the copies of the prophets which the Jews in the East Indies possess, to ascertain whether, as Dr. Buchanan says it is feared, the western Jews have suppressed any passages of the Hebrew scriptures, since St. Jerome flourished, which favour Christianity. The appeals of St. Jerome to the Jews every where, in answer to his calumniators, that the quotations in the New Testament were then to be found in the Hebrew text, sufficient to turn the argument against the modern Jews; especially as St. Jerome appeals to the Lord that his design in studying Hebrew was to shield the Jews from being any longer insulted as falsifiers of the Scriptures.*

St. Jerome in vindicating his translation from the Hebrew, re-

* Preface to Isaiah.

specting his introducing passages not found in the Seventy, after reference as usual to the Jews, adds, —*Legant qui volunt, qui nolunt abjiciant. Eventilent apices, literas calumnientur.* Here he mentions the Hebrew *points*, by the bye, and distinguishes them from the *letters*; but in the Prologus Galeatus prefixed to the Vulgate Latin Bible, he fully proves that both in the Hebrew, and in other Oriental languages *points* were used. The Karaite Jews who reject the Jewish traditions, as well as all the Rabbinical Jews, acknowledge them, and Dr. Buchanan asserts the same of the Black Jews, as well as the White in the East Indies. The names of the Hebrew books being the first words they contain, are written in Roman characters by St. Jerome in the above Prol. Galeatus, and in his preface to Samuel. These exactly correspond with the Hebrew as pointed. SENEX.

EXTRACT OF A LETTER FROM RABBI
CROOLL TO C. F.—K.

IN the whole of the Old Testament, I could never discover even one single passage to be informed by it that there is no salvation except a man believes in your Messiah; but I found that he who believes in the God of Israel, he is to be saved, and he, even he only is also the true Messiah, for so it is written, "O God of Israel, the saviour," Isaiah xlv. 15. Again, "For I am the Lord thy God, the Holy One of Israel, thy Saviour," Isaiah xliii. 3. Again, "A just God and Saviour, there is none beside me," Isaiah xlv. 21. Again, "All flesh shall know that I, the Lord, am thy Saviour and thy

Redeemer, the mighty one of Jacob," Isaiah xlix. 26. Again, "And thou shalt know that I, the Lord, am thy Saviour and thy Redeemer," Isaiah lx. 16.

These quotations will prove that the only true Messiah is God; not a word is here mentioned about a Messiah, therefore God is our true Messiah, and here he promised us his salvation, and what can we desire more, or how will you contradict the words of God? It is a very strange thing to observe, how you strive against God. God says, All flesh shall know that I, the Lord, am thy Saviour, and you dare to contradict my statement. And though we believe that there is to be a Messiah who is to be a son of David, yet still do we look upon him to be no more than a mortal man, who is to have no more power of his own than any other man, except the power that will be given to him by God; and in the same manner as Moses was, that very Messiah will have no power to forgive even one sin to a man. For to forgive sins is not in the power of any angel, nor any man on earth; this particular point God kept to himself, that all eyes should look up to him, for so it is written: "But there is forgiveness with thee, that thou mayest be feared," Psalm cxxx. 4. Mark the sentence, Forgiveness with thee, but with no other. Again, "But thou art a God ready to pardon," Nehemiah ix. 17. Again, "And I will pardon all their iniquities" (but not the Messiah), Jeremiah xxxiii. 8.

Now, my worthy Sir, is there not sufficient here to convince you that God is the true Saviour, but not the Messiah; that God only is able to forgive sins.

ANSWER OF I. B. TO RABBI CROOLL.

Dear Sir,

YOUR letters No. I. and No. II., addressed to C. F.—K., have been transmitted to me by the Editors of the Jewish Expositor, and I find them, for the most part, nothing but a mere repetition of what you said before. It is quite unnecessary to return to arguments and statements, to which an ample reply has been already given: and when a subject is fairly exhausted, it seems desirable to let it rest.

One portion, however, of your letter No. II. enters upon new ground.

You say you cannot discover one passage in the Old Testament, which informs us that there is no salvation except a man believe in *our* (the Christian's) Messiah. I venture to call your attention to Deut. xviii. verses 15—19, inclusively. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." The prophet like unto Moses spoken of in this passage, is Jesus of Nazareth,

your and *our* Messiah. Unto him you have refused to hearken, and the Lord your God requires it of you unto this day: and hence your dispersion amongst the nations. Although you have rejected him, yet "to him give all the prophets witness, that through his name whosoever believeth shall receive remission of sins." By his resurrection from the dead it was proved to your nation, and was demonstrated to all mankind, that verily and indeed he was Messiah the Son of God. And there is salvation in no other; "for there is none other name under heaven given among men, whereby we must be saved."

It is from not having searched and studied your own Hebrew Scriptures, that you have formed erroneous conceptions as to the work and the person of Messiah; and that you discern only *one* advent of that Messiah, when the Scriptures reveal *two*. Dazzled with contemplating the glories of the second advent, you have overlooked the circumstances of the first. Observe, then, that Messiah was ordained first to come in humility, as a sacrifice and a sin-offering, "to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness." (Dan. ix. 24.) Thus he *hath* come, but he *shall* "appear the second time without sin unto salvation." Then will he come "glorious in his apparel, travelling in the greatness of his strength," and as Jehovah "mighty to save." (Isa. lxiii. 1.)

Mark what the prophet Isaiah saith of Messiah at his first coming: for who amongst your people hath believed the report of that prophet? He tells you that Mes-

siah should *then* be despised and rejected of men; a man of sorrows and acquainted with grief: that he should be taken from the prison and the judgment, and cut off from the land of the living, that he might be made an offering for sin. (Isa. liii.) Again, in David you read of him at the time of his second coming, that he shall be proclaimed King upon the holy hill of Zion: and that he shall receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. (Ps. ii.) And that his throne is for ever and ever. (Ps. xlv. 6.) Read and understand the several particulars foretold in the Hebrew Scriptures concerning the first coming of Messiah; and then search the New Testament, and you shall find that all the ancient prophecies concerning his first advent have been fulfilled even unto the most minute parts. Thus will you know that Jesus of Nazareth is your and our Messiah, and that in like manner as he ascended up into heaven after his resurrection from the dead, so shall he come again with power and great glory, and judge both the quick and the dead.

I proceed to notice the remaining part of your statement, viz. That "the only true Messiah is God." To this I cordially assent; and referring to the Scriptures you adduce, I beg to say, that

they are such as I myself should refer to, amongst others, to prove the divinity of our Lord and Saviour Jesus Christ. From the New Testament we learn, that in Jesus of Nazareth dwelt "all the fulness of the Godhead bodily." And that although for a season "he was made a little lower than the angels for the suffering of death," yet that "he is over all God blessed for ever." He is the man Jehovah's fellow, described by your prophet Zechariah: and "being in the form of God, he thought it not robbery to be equal with God: But he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Earnestly entreating your candid investigation of these interesting topics, I remain, dear Sir,

Your's, &c. I. B.

July 5, 1824.

PROCEEDINGS OF THE LONDON SOCIETY.

PALESTINE.

WOLF'S JOURNAL.

(Concluded from page 271.)

Friday, May 30, 1823.—A Jew of the Spanish community called on me; one of the most respectable of them; he desired me to lend him 60 piastres.

I told him that I could not spare so much money. He immediately brought forth the New Testament which he had received from me, and shewed me Matthew v. 42. "From him that would borrow of thee, turn not thou away."

I told him that this verse does not shew that we are to do things which it

is not in our power to do. Go on, however, I said, in reading the New Testament, and if you find any inconsistency between my conduct and the profession I make, tell me of it; I shall be most ready to hear your admonition, but I would, however, advise you, not to read the New Testament for the purpose of imposing upon me about money, but rather that you may be taught that you are a sinner, and need to be saved by the blood of Jesus Christ.

He replied, that he was no sinner.

I said to him, Then you suppose that you are more holy than our ancestors were, more holy than Daniel, who confessed, saying, "O Lord, to us belongeth confusion of face." And as soon as you tell me that you are no sinner, you shew that you do not believe in your own prophets, for there is not a just man upon earth that doeth good and sinneth not. Ecclesiastes vii. 20. I read with him 1 John i. 8, 9, 10. "If we say," &c. He asked me whether I thought that I was myself a sinner. I replied, Most surely; but I have one consolation that you have not; I have Jesus Christ as a Saviour, and the blood of Jesus Christ cleanseth us from all sin. I then read with him the prophecies, and after this I shewed him the absurdities which the Talmud contains, and the horrible blasphemies!

June 3, 1823.—Brothers Fisk, King, three other German travellers, and myself, set out for the Dead Sea, where Sodom and Gomorrah stood, and the Jordan and Jericho. We took with us two soldiers from the Governor of Jerusalem, and arrived the first evening in the convent of Mar Saba, which is occupied by Greek monks, and some Abyssinians who turned to the Greek religion. Mar Saba is erected, according to the observation of the Superior of the convent, in the very ravine of the brook Cedron. The Superior told us, that the convent was founded in the time of Justinian, 1,300 years ago, by Mar Saba, a pious Anchorite. The skulls of those Christians who died for their faith in the time of Omar, are still preserved here, and unto this time Mussulmen are

treading under foot the blood of Christ and are shedding the blood of his saints. How long, O Lord, holy and true, dost thou not judge and avenge the blood of thy saints that were slain for the word of God!

Shech Ahmed, an Arab, arrived in the night, accompanied by a dozen armed men, to accompany us as a guard, for Bedouins pay but little respect to Turkish soldiers: we agreed, therefore, that he and four other Arabs should accompany us.

June 4.—We set out at a quarter before seven in the morning, and rode with our Turkish soldiers, and the wild and free Arabs, over rocky mountains. On the summit of one of them, we saw an edifice which the Turks visit and venerate as the tomb of Moses. Mr. Fisk received from the Greeks the following account of the origin of this tradition. In the time of the Greek empire, a convent was erected on the place by a holy man whose name was Moses, and his name, as was common in such cases, was given to the convent. When the Mussulmen took the country, they mistook St. Moses for the prophet Moses, and have ever since made pilgrimages to the place. At half past eleven we arrived at the Dead Sea where Sodom and Gomorrah stood. We tasted the water, and found it nauseous and bitter beyond any thing we ever tasted. I read there to the German travellers, Matt. xi. 11—24. At half past two we arrived at the Jordan, where the Greek pilgrims usually visit it, and where the Israelites passed over it opposite to Jericho. I read to the German travellers, Joshua ii. iii., and to myself alone, the fourth chapter of Joshua; and again with the Germans, Matthew iii.; and then I dipped myself in the Jordan in the name of the Father, Son, and Holy Spirit, and prayed for the conversion of the Jews. Before I left Jerusalem, I sent word to the principal rabbies of Jerusalem, that I should, if the Lord should grant it, pray for them at the river Jordan. Brothers King and Fisk swam across the Jordan, and took a walk in the plain of Moab, in the inheritance of Reuben; I then read again in my Hebrew Bible,

and in the little Bible which dear Mr. S— gave me. The whole country around us is a desert inhabited by wild Bedouins.

At six o'clock we arrived at Jericho. We took up our lodgings for the night, men and horses altogether, in an open yard of the castle. The whole number of inhabitants amounts to 300 souls. The Arabs here around us are true, genuine Arabs, who are as free and wild as their desert. I asked one of the Arabs, Which do you like best, the city or the desert?

Arab. I am the son of the desert, I am not the son of the city!

We arose early in the morning at half past five, left Jericho for Jerusalem. Instead of proceeding directly for the mountain, we turned to the West in order to see the mountain on which Christ is said to have fasted. On our way we came to a stream of pure running water, and followed it to its source. It issues from the earth at no great distance from the foot of the mountain Quarantania, and dividing its waters into two principal streams, supplies Jericho, and waters the plain, which in this part is very fertile. This is the fountain of Elisha. See 2 Kings ii. 19, 20, 21, 22. The Arabs call the Dead Sea, Bahar Loth (the Sea of Lot), and the Jordan they call Shareeah.

Shech Ahmed knew the travellers Seetzen and Burckhardt, under their Oriental names Moosa and Ibrahim. He spake likewise of Banks. This journey cost us 20 drs. each. We found it necessary to pay all our attendants much more than we had agreed with them to go for.

Before we set out for Jericho, I spent Saturday, May 31, with Mr. Fisk in examining the Talmud. In the afternoon a Jew came and told me, that my house had been broken into and my things stolen. On examination it was found that the thieves had taken my bed curtain, sheet, coat, and nearly all my shirts, cravats, and stockings. We sent information to the governor, who sent an officer to look at the house, and assured us that efforts should be made to discover the thief. Brother Fisk was so kind as to furnish me with some

of his linen, for I should not have known where to get a shirt at Jerusalem.

June 6, 1823.—I found in the library of the high-priest Rabbi Solomon Sapira, a Hebrew manuscript, written by an anonymous Rabbi who lived in the year 1472. This manuscript contains a Dissertation about Jesus of Nazareth. The writer tries to give five proofs, by which it may be demonstrated that Jesus of Nazareth mentioned in the Talmud, is not that Jesus whom the Gentiles call Christ—Messiah. Rabbi Solomon Sapira had the kindness to make me a copy of it.

June 21, 1823.—I went with brothers King and Fisk to see a wall near the mosque of Omar, which wall the Jews believe to be a remnant of the walls which were around the Temple. They call that wall, "The wall of the west side of the temple."

The Jews go there every Friday, and sit down near the wall, and read the law of Moses, the Song of Solomon, and other parts of Scripture. It was to me an affecting sight to see them sit on the ground, and having put off their shoes, (which is among them an indication both of sorrow and of reverence) read in the Bible. I looked into the Bible of one of the Jews, and I heard him just reading the passage, "*There shall come a star out of Jacob.*" They shew there in a corner of the wall, the place where it is said among them, that the *shechinah* is still seen at certain times. A Jew, an old Jew drew near, with great devotion kissed the stone of the temple, and recited his prayers. One of the Jews asked me why I did not put off my shoes, for I ought to know that I stood near the wall of the holy temple.

I replied, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."—And Jesus Christ says, "The hour cometh, when ye shall neither in this mountain, nor yet

at Jerusalem worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."—And I tell you, that these walls will not be built up again, until ye believe that Jesus of Nazareth is the Messiah. Near that wall is a house in which a stone of the ancient temple is preserved. As the Turk, the master of the house, was not at home, we were not able to see the stone.

Gladness is taken away—and joy from the house of our Lord. Lord, Jerusalem is destroyed, thy temple is a desolation. Zion is forsaken, and Moriah, where incense was offered to thy name; where the priest in Urim and Thummim appeared;—there the temple, dedicated to a false prophet who had shed the blood of thy saints, is now erected!

A blind man sat on the ground, and begged alms of every one who passed by. I asked him, What do you here?

Blind Man.—Here is the place in which were David our king, and Solomon our king!—All ye that pass by, behold and see!

The poor Jews are obliged to give every year, a sum of money to the Turks, for the privilege of being permitted to sit down, every Friday, near the wall of their temple, and weep. I cannot help saying that my heart breaks, when I think of it; and I know that my dear friends in England sympathize with me.

On our return to our lodging, I had a long conversation about Christ with Solomon Sapira, who was at the end of the conversation obliged to say, "Let us give up the point in question for this moment, we will discuss it at another time."

An Abyssinian priest calls every day on us, who is in possession of a whole Bible in the Abyssinian tongue, which he will not sell, but which might be copied if the Bible Society should desire it. He is in possession of St. John's Gospel, and of the Psalter, to which are annexed portions of the prophets, and the Litany to the

Virgin Mary, both of which he would sell for nine dollars; and he is also in possession of the four Gospels in Abyssinian manuscript, for which he demands 2,000 piastres, i. e. 200 dollars.

The above-mentioned Abyssinian knew Nathanael Pearce when in Abyssinia; and there is here an Abyssinian boy, seventeen years of age, who writes and reads his language, and who has a great desire of going to England, if he could be employed there. The same Abyssinian told me as a fact, that there are Jews in his country called *Talasha*, who live separated from the Christian inhabitants of Abyssinia. There are here at Jerusalem, above seventeen Abyssinian monks and nuns.

He tells us that they are generally seven months in journeying from Abyssinia to Jerusalem.

We made a visit to the Greek metropolitan, and then went into the library of the convent. They have a considerable number of manuscripts; among them we found an ancient manuscript of the New Testament, which we examined. The disputed passage, 1 John v. 7, is entirely wanting. I beg you to deliver the letter enclosed, to the Bible Society, into the hands of one of the secretaries.

At Jerusalem there lived lately a Jew from Poland, who got his livelihood by making and repairing watches. Pater V., a Franciscan friar, a German by birth, who is the only one at Jerusalem who understands any thing of medicine, called often on the poor Jewish watchmaker, who mended his watch without taking any reward for it. One day Pater V. called on the watchmaker with a watch, which was very much disordered, and which did not belong to himself, but to another friar of the convent. The Jewish watchmaker said to him, "I am ready to repair your watch *gratis*, but I cannot repair *gratis* the watches of every friar, and especially this watch, which is so much disordered!" The friar, Pater V., was displeased, and called no more on the Jewish watchmaker.

This week the Jewish watchmaker became seriously unwell, being taken with a fever. The principal rabbies desired Pater V. to call on the watchmaker, and to give him some physic; but in vain. I heard of it, and called myself on Pater V., and said to him, that he ought to go to the sick watchmaker, as a Christian, and as a Priest of Jesus Christ, who knows by the Gospel, that Christ commands us to pardon our debtors. "No," said the friar, "the Jew has offended me; he did not repair the watch."

I. Christ pardons our offences.

Pater V. I know my duty.

The poor watchmaker died last night, and was to-day carried to the grave. His brethren accompaied the body. He is lamented by every one who knew him, on account of his quiet disposition: and his wife is now a widow.—Behold the conduct of a Catholic Priest, who lives in the convent, which is situated upon Mount Calvary! And that very Priest often spends several nights in the Church of the Holy Sepulchre, kneeling near the tomb of Christ, who prayed on the cross for his *murderers*! saying, 'Father, forgive them, for they they know not what they do.'

June 25.—I wrote to Pater V., the Franciscan friar, who refused to go to the dying Jew, the following letter:—

"REVEREND SIR,

"The Jew, to whom you refused your assistance on his death bed, is departed from this life. I gave you to-day notice of it, as you told me that you were just going to Church; I thought then to remind you of it, in order that you might exclaim with particular devotion, more than ever, 'Kyrie Eleison!' 'Lord, have mercy upon me!' for you have acted wrong, as a *Christian*, and as a *Priest*!—And I do not know with what conscience you can pray, 'Dimitte nobis debita nostra, sicuti et nos dimittimus debitoribus nostris.' It is true, that you have been offended by the poor Jewish watchmaker; but you pretend to believe in a crucified Saviour, who prayed, even on the cross, for his

murderers, 'Father, forgive them, for they know not what they do!' And you have much reason to fear, that the Lord shall one day say unto you, 'O, thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou, also, have had compassion on thy fellow servant, even as I had pity on thee?' And the Lord shall be wroth, and deliver you to the tormentors. You have, besides this, given very great scandal to the Jews; they will now say, and have said already, 'Thus act the ministers of Christ!' I am not angry with you; but my love towards you, and my Saviour, dictates to me to write to you these lines, and with high regard, I am, Rev. Pater,

Your humble servant,

JOSEPH WOLF.

EXTRACT OF A LETTER FROM THE SECRETARIES OF THE MALTA SOCIETY.

The following extract of a letter from the Secretaries of the Malta Society for promoting Christianity amongst the Jews, under the date Malta, 19th March, furnishes the latest intelligence from this station:

We have the pleasure to inform you the accounts from Syria are of a most gratifying and encouraging nature. Mr. Jowett informs us that while he was in Syria the American Missionaries received frequent visits, at times almost daily, from persons desirous to converse with them about the Scriptures and the main points of the Christian Religion; that their time was greatly taken up in giving instruction in this manner. The number of copies of the Scriptures they have sold or distributed has far exceeded our expectations, amounting to about 3,000 copies. One of them who resided some time in the country with a native family, seems to have drawn to himself a strong feeling of respect and attachment. We may trust that the fruits of Christ's Spirit, which these benighted people may behold in those living under their

roofs, will draw their attention the more strongly to those words of peace and eternal life, so advantageously preached to them.

A letter was received from Mr. Fisk, dated from Jerusalem, about the middle of March, stating that he and Mr. Bird had been taken into custody, and carried before the Judge and afterwards to the Governor. It appeared they had been accused by the Superior of the Religious Houses for bringing to Jerusalem religious books, which neither Christians, Jews, nor Mussulmen wanted. Their answers to the interrogatories on this strange charge, and on the object of their residence in Syria, produced rather an advantageous impression on the Judge, in every respect. He told them they had full liberty to sell their books to all classes, except to the Turks. They were liberated the following day; and had their books and papers restored immediately. When they were arrested a crier was sent round the city, ordering all the books which had been sold or distributed by the Missionaries to be brought to the Governor. We do not hear that a copy was delivered up. But Mr. Fisk writes, they sold more Scriptures on the four days following their release, than they had sold during the six previous weeks. Mr. Goodal, who forwarded the above-mentioned letter, writes from Beyrout to Mr. Temple seven days later, and concludes all is going on well with his brethren in Jerusalem, from not having heard from them again. He states Mr. C. Cooke had arrived in good health on the 20th of March, and was to set out on the 29th for Jerusalem. Also, that Mr. Wolff had left Aleppo for Bagdad. Mr. Lewis was with Mr. Goodal at the time he was writing. The kindness of Mr. Abbot, the Consul at Beyrout, to the Missionaries, and his intelligent and hearty co-operation in their cause, is spoken of in strong terms. Mr. Goodal calls earnestly for more Missionaries.

You will be much concerned to hear that Dr. Pinkerton has had an alarming attack of fever; and be

thankful with us on knowing he has been considered out of immediate danger the last three days; to-day (the 29th, the packet sails at noon) he will remove from the hotel to Mr. Jowett's house. We imagine he will not be able to proceed on his tour for some time, at least. This and the coming season is very trying to a constitution which has at all suffered.—We cannot but be more than ordinarily anxious that a life so valuable should not be unnecessarily exposed.

GIBALTAR.

REV. MR. NEAT'S JOURNAL.

[Continued from p. 276.]

Feb. 10.—== brought a written reply to the following questions, which I had subjoined to my last correspondence with him.

Question 1st. With whom did Abraham commune, Gen. xviii. 33? *Q. 2.* How could Jacob say, I have seen God face to face, Gen. xxxii. 30., when we are told in verse 24 of the same chapter, "A man wrestled with Jacob; &c.?" *Q. 3.* Who is the Angel that God promises to send before the children of Israel, and cautions them to obey his voice, because the name of God is in him, Exod. xxiii. 20, 21. *Q. 4.* Why is the blessing repeated thrice in Numb. vi. 24—26.

Answers to the questions proposed, by Mr. Neat.—I do not understand the meaning of your 1st Question. Answer to Question 2d, Gen. xxxii. 24, "A man wrestled with Jacob until the breaking of the day." The man mentioned in this verse, is the very same *Angel* concerning whom he says, in verse 30, of this chapter, "I have seen *Angels* (read Judges xiii. 22) face to face." And the reason that it is said, in verse 24, *A man* wrestled, &c., is, because the Angel appeared like a man to Jacob. For the Angels, when they shew themselves in this world, metamorphose themselves into a human person, as you see clearly in Gen. xviii. and in Judges xiii. Answer to question 3d. He is the Angel called מטטרון (Matatron), and the meaning of what

God says, "because the name of God is in him," is, that the amount in the number, of the letters in Hebrew of **מטטרוו** that is the amount in the number, of the letters of the name of God, **שדו** viz:—

| | | | | | |
|---|-----|-----|---|-----|-----|
| ש | --- | 300 | מ | --- | 40 |
| ט | --- | 4 | ט | --- | 9 |
| ו | --- | 10 | ו | --- | 9 |
| | --- | | ר | --- | 200 |
| | --- | 314 | ו | --- | 6 |
| | --- | | ו | --- | 50 |
| | --- | | | --- | 314 |

Answer to Question 4. I do not find any of the benedictions mentioned in these verses (Numb. vi. 24—26) which have been repeated according to your question.

Remarks upon ==’s opinion concerning Psalm xl. 7. (See page 188.)

The meaning of this verse cannot be, as you suppose, that obedience was better than sacrifice. Sacrifice was expressly commanded and required when David wrote the psalm, and he was bound in duty to offer burnt-offerings and sin-offerings, according to the law of Moses. But yet he says in the psalm, "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required." There is not a word about the comparative value of sacrifices; not a word about obedience, as if that were preferable to sacrifice; but it is plainly and positively asserted that sacrifices were not desired or required by God. But in the book of Exodus and Leviticus sacrifices are commanded and required, and David himself was very attentive to fulfil all the precepts on that point. Here then is a contradiction which can be explained only in the following manner, viz. that sacrifices were not desired or required by God except to typify and represent the true and all-sufficient sacrifice, which Messiah should offer up for the sins of men. This is the meaning of the psalm, and according to this explanation, it agrees with the precepts of Moses concerning the burnt-offering. For the sacrifices were

required to be offered as the types and shadows of the offering of Christ. In themselves they had no value or merit. The blood of an animal could not of itself atone for the sin of man, but it could represent and show forth the blood-shedding of the Messiah, and thus direct the attention of the sinner to the death of Messiah for pardon and salvation; and until the Messiah came and offered up himself, the sacrifices were required; but afterwards they could have no use or signification.

Your quotations from Exodus, 1 Samuel and Jeremiah do not appear to me to explain the subject. In Exodus xix. 5, God says, "If ye will obey my voice and keep my covenant." The voice which they were to obey was the Ten Commandments; the covenant which they were to keep was the national covenant, in which sacrifices were included. They were to do both in order to approve themselves God's peculiar treasure. To obey his voice was not sufficient, unless they kept his covenant. Obedience is what we call holiness; and keeping the covenant, or, in other words, offering sacrifices in a proper manner, would require faith in the Messiah, whom the sacrifices prefigured; so that faith and holiness were necessary for the Israelites in the days of Moses, as they are now for Christians; and both the Old and the New Testament direct us in the same path to heaven. Jer. vii. 22, 23, was spoken to reprove the Jews, who did not care to obey the ten commandments, but thought that if they merely offered sacrifices, the bare act of sacrificing was enough, and that because of doing this act they were the peculiar people of God. Read the 8th to 11th verses of the same chapter, and you will see that the prophet does not mean that obedience is better than sacrifice, but that sacrifice would not benefit those persons who wilfully and constantly transgressed the moral law, and were guilty of hypocrisy when they offered burnt-offerings in the temple. 1 Sam. xv. 22, means that the obedience of Saul to the particular command which he had received to destroy the Amalekites and their cattle, and all that they had, was better than

the wicked sacrifice which he pretended it was his intention to offer. It means, Hath the Lord as great delight in the burnt-offerings and sacrifices of the sheep and oxen of the Amalekites, as in obeying the voice of the Lord, commanding thee to destroy all that belonged to the Amalekites? Behold, to obey this command is better than to offer this sacrifice. Such must be the meaning of what Samuel said, or he would contradict the precepts of Moses; and we must not suppose that one part of Scripture contradicts another. You say that sacrifices are medicines for the infirmities of sin. If then you sin, you must have this medicine, or be in danger of eternal death. Can you say that you are free from sin? Have you always done what the ten commandments enjoin? Your conscience must tell you that you have not. Then you are a sinner; so am I, and we both stand in need of a sacrifice, as a medicine to heal our souls of the infirmity of sin. Christ is that sacrifice. Believe in him, and his blood shall cleanse you from all sin, and obtain for you admission into the glory and happiness of heaven. But with respect to the opinion of your wise men, I have only to say, show me a text of Scripture which says, fasting and repenting are now acceptable to God in the place of sacrifice, and I will consider their opinion worthy of notice. Let me beg you to take God's word, and not the opinions of men, which cannot be proved by Scripture, for your guide.

Saint Paul does not falsify the letter of the psalm. I own he says, "A body hast thou prepared me;" whereas in the psalm it is, "Mine ears hast thou opened." Saint Paul quotes from the Septuagint, which was most in use when he wrote the Epistle to the Hebrews. In the Septuagint the passage is, "A body hast thou prepared me." So that the Hebrew copy from which the Septuagint was translated was most probably different from the Hebrew now extant. But the sense of the passage is much the same. **כרה** means to *prepare*, as well as to *dig*. It has this signification evidently,

2 Kings vi. 23. The psalm may therefore he translated "Ears hast thou prepared for me." But where there are ears, there must be a body, and therefore neither the Septuagint nor St. Paul contradicted the implied meaning of the psalm by saying, "A body hast thou prepared me." You ask how I can prove that the body of Jesus is called sacrifice and offering, according to what is said in Hebrews x. 10? Sacrifice and offering, you will allow, were performed in the temple for the purpose of making atonement. The sins of the person who brought the offering were supposed to be laid upon the animal, and the animal was put to death instead of the sinner. Whoever bore the sins and suffered the punishment of another, was in reality a sacrifice and offering, although he might not be called expressly sacrifice and offering. We do not find that the body of Messiah is called, in the Old Testament, sacrifice and offering, but we do find that he is to bear our sin, and suffer in our stead; and therefore he is a sacrifice in reality, although the mere name may not be given to him. It is of the Messiah that Isaiah speaks, liii. 5. 10. In these verses the sacrifice which Messiah should make is plainly foretold; and in the 10th verse it is said expressly, **אֶסְחֶשֶׁן אֶשְׁמִי**, "When thou shalt make his soul an offering for sin." **נפש** means a body, either animated by a rational soul or not, and therefore in this place the body of Christ is called an offering for sin. Let me beg of you to rely upon *this* offering for the pardon of your sins; for be assured there is no other name given but the name of Christ, whereby you can be saved. He died, the just for the unjust, to bring us unto God; and if we will not believe in him, we must remain for ever with all our sins upon ourselves, and consequently God cannot be our friend, or heaven our eternal abode. Religion is a personal concern. It is not enough to call oneself a Jew or a Christian. You and I must seriously consider whether we do believe what is true; whether we are in the right way to heaven;

and whether our conduct is such as becomes the real servants of God. If you put fasting and obedience in the place of sacrifice, when the Scripture does not authorize you to do so, then you commit a dangerous mistake, and depend upon what will fail you in the judgment-day. Allow me then to ask you,—

1st. In what text of Scripture it is said that fasting will be accepted instead of sacrifice?

2dly. Have you always kept the ten commandments, without breaking one of them in thought, word, and deed?

3dly. If you have transgressed any of the commandments, how do you expect to obtain forgiveness?

I propose these questions for your serious consideration, and shall be glad to have your answer in writing. I intend to write a few remarks upon your answers to my last questions; and remain your sincere well-wisher,

C. N.

Observations upon ==’s answer to questions upon texts in the Old Testament, proposed by Rev. C. Neat. (See page 296.)

1. I am sorry you do not understand the meaning of my query upon Gen. xviii. 33. I intended to inquire, Who it was that conversed with Abraham, when Abraham prayed that Sodom and Gomorrah might be spared?

2. You say it was an angel in the shape of a man that appeared unto Jacob. (Gen. xxxii. 24.) This cannot be the meaning of the text, for the following reasons. 1st. The word is not מלאכים, which is the word generally used to signify angels; but

אלהים, which properly means God. 2dly. Jacob says, he saw a man; you suppose this man was an angel, and then you say it is the very same angel that Jacob calls angels in the 30th verse; so that you make one angel to be more than one, even angels, which is an absurdity. If your opinion were right, Jacob must have said,

I have seen מלאך, using the singular number, and not אלהים, which is the plural number. 3dly. The change of Jacob’s name on this occasion,

proves that he whom Jacob saw was God, and not an angel. For he said, “Thy name shall be called no more

Jacob, but ישראל (Israel,) a prince of God.” The reason why this change was made in the name of Jacob is added, “For as a prince hast thou power with God and with men, and hast prevailed.” The meaning is, he had prayed to God for deliverance from Esau, whom he feared. God had granted his prayer, and thus Jacob had prevailed with God, and consequently Esau could do him no harm. You know God himself changed Abram’s name to Abraham; and in like manner, God himself changed Jacob’s name to Israel. Your quotation of Judges xiii. 22, does not prove that it was a mere angel in human shape who appeared to Jacob. It is true, the same person with whom Jacob wrestled in the form of a man, appeared to Manoah and his wife as an angel; but what did they say? “We shall surely die, because we have seen God.” (Judges xiii. 22.) And why did Manoah fear death? Rabbi Abba shall answer. He says, “Although Manoah himself knew not what to think, he said, ‘It is written in Exodus xxxiii. 20, No man shall see me and live. We have seen him, and therefore we shall die.’” It is plain, therefore, that Manoah and your Rabbi Abba, both thought that God appeared on that occasion. The person, therefore, who appeared to Jacob, was God in human shape, even the Messiah, who is really God, and who shewed himself on various occasions to your forefathers, to intimate to them, that in due time he should be manifest in the flesh for to redeem and save sinners.

3. The angel of whom mention is made in Exodus xxiii. 20, is not called in Scripture מטטרון, Matatron, and your explanation of Matatron, as containing the same number, 314, according to the number of שדרי, which amounts to 314, is nothing more than a Cabbalistical fiction, calculated to mislead and deceive the minds of men. If we were, for the

mere sake of argument, to allow that your Cabbalistical calculation had any truth in it, yet it would be impossible for you to prove your explanation of Exodus xxiii. 20, 21, to be true, unless you could beforehand prove two things; first, that Matatron is the name of the angel; and second, that שדי Shaddai is the name of God, which he means to say is in this angel. Now where do you find this angel called Matatron? And if this name is not given to him in the Scripture, your opinion is at best only an *uncertain supposition*. With regard to the second thing, the words are, "My name is in him." It is not said, my name שדי is in him, but simply, my name. There is good reason to believe that the name יהוה, and not שדי was intended. שדי was the name by which God was pleased to make himself known to the patriarchs before the giving of the law; but יהוה was the name whereby he revealed himself to Moses and the Israelites in the wilderness. Read Exod. vi. 3. "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name

of God Almighty, (באל שדי) but by my name יהוה was I not known to them. Here יהוה is called my name, and I do not find that שדי is ever called, my name. It is most reasonable, therefore, to believe, that when God says, "My name is in him," he means his own peculiar and glorious title, יהוה. And this is rendered still more evident by the fact that the Scriptures mention the angel Jehovah. In Exodus iii. 2, we read "מלאך יהוה" appeared unto him in a flame of fire, out of the midst of a bush." In verse 4 we read, "God called unto him out of the midst of the bush." Therefore the angel who appeared out of the midst of a bush was God. And he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," v. 6. Further, in v. 14, the same person, even the angel in the bush, said unto Moses, "I am that I am." And in v. 15, he said, moreover, "Thus shalt

thou say unto the children of Israel, יהוה God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial among all generations." It is plain, from comparing verse 2 with verse 15, that the יהוה מלאך, Angel of the Lord, is יהוה Jehovah. And this was the name in the angel mentioned in Exodus xxiii. 21. Now the number of letters in יהוה is twenty-six:—viz.

| | | |
|---|-----------|----|
| י | - - - - - | 10 |
| ה | - - - - - | 5 |
| ו | - - - - - | 6 |
| ה | - - - - - | 5 |
| | | — |
| | | 26 |

And this cannot agree with 314, the number in Matatron; so that on this ground, your answer to my 3d question cannot stand. Moreover, I have proved the improbability and uncertainty of the two points, which you take for granted, viz. that the name of the angel is מטטרון, and that the name of God is שדי, and consequently your explanation of the verses in Exodus xxiii. is improbable and uncertain. But further, to suppose that a created angel was meant in Exodus xxiii. 20, would be to contradict Deuteronomy xxxii. 12, where we are informed who it was that went before, and led the children of Israel; not מטטרון, or any created angel, but Jehovah himself; for thus it is written, "The Lord alone did lead him." And this Divine Guide and Leader was the Messiah, who is the Redeemer of Israel. The ancient Jews were of this opinion; for in Sohar, folio 124, col. 494, we find, "The Redeemer of the world is the angel intended, when it is said, 'Behold, I send an angel.'" This angel most probably appeared in human shape, as you say angels were accustomed to do when they showed themselves to man. And thus the manifestation of God our Redeemer in human nature was prefigured by the appearance of this Divine Angel to your forefathers in the wilderness.

4. You seem not to understand the meaning of my question upon Numbers vi. 24—28. I mean to ask why the priest was to bless the children of Israel by repeating the name of the Lord three times, and by pronouncing a different blessing each time?

Feb. 12.—Called on * * * *. He was from home; but I afterwards met him, and he promised to call on me for the purpose of conversation.—At Mrs. N——'s I found a Barbary Jew, —*. He could not speak English; Mrs. N. acted as interpreter. I gave him a Hebrew Tract, No. 9. He observed, that Christians quoted Isaiah, and asked why they did not quote Zachariah.—I then gave him a Tract, No. 39, and told him he would find texts from Zachariah and other Prophets in that Tract. He began to read No. 9 hastily, and said, he who composed it was a wise man. To show his own knowledge of the fables of the Talmud, he said there were 613 precepts, according to the number of veins in the human body. I said that anatomists would differ from him in this respect. He replied, that the first doctor was one of the early prophets; which he did not say. He observed, that God gave the soul to man, and the parent the body, and that when we die, God requires the soul, and gave the body to the parents to do what they pleased with it. I asked if he believed in the resurrection? He said, Yes, and that then we must give account of our actions. He said further, that his time was now occupied, and that he should like to converse further upon the subject; Monday he appointed for the purpose. I find he was born in Morocco; is about 32 years of age; has a wife and nine children; and was once a teacher of Arabic. It is reported that he was a Moor, but, for some reason or other, has changed to Judaism.

Feb. 16.—This morning was appointed for a conference with the Barbary Jew, —*. I waited at Mrs. N——'s some time, but he did not come. It appears that he was born a Jew, and compelled to profess

Mahometanism in Morocco, where for several years he lived as a Moorish schoolmaster.

Feb. 18.—I inquired whether —* had called, according to his appointment, and found he had not. The probability is, that he had showed the Tract which I gave him to the rabbies, who might advise him not to enter into discussion.

Feb. 21.—The week has been very wet and stormy, so as to keep me much within. My time has been occupied in comparing Scripture with Scripture, and in writing observations upon the opinions of ——. This morning I called upon * * *, with whom I had had several conversations. He had lent me two volumes of the Synagogue Service, which I returned. I first conversed with his brother, who had frequently extolled the oral law and the opinions of the rabbies.

C. N. Can you tell me how the lamp is to be lighted on the Sabbath?

Jew. It is to be lighted with olive oil.

C. N. But here in your Book of Prayers (directions alluding to the daily Service in the Synagogues of the Spanish Jews) there is a difference of opinion upon that matter. In one place it is said, "The lamp may not be lighted with pitch, nor with wax, nor with oil made from the pelican, nor with oil set apart to be burnt, nor with oil produced from the tails of sheep, or the fat of beasts. But Nahum, the Mede, says, they may be lighted with boiled tallow; but the wise men say, whether it be boiled or not boiled, they may not be lighted therewith. They may not be lighted on the festivals with oil set apart to be burnt. Rabbi Ishmael saith, they may not be lighted with the dregs of pitch, because of the honour of the Sabbath; but the wise men allow of all oils. Rabbi Tarphon saith, they must not be lighted but with oil of olives only." Here is a great difference of opinion upon this point, and how do you know which is right?

Jew. I would light the lamp with olive oil.

C. N. How do you know that would be right?

Jew. Because Moses commanded it in the Scriptures.

C. N. You are quite correct in appealing to Scripture. In this instance you are obliged to do so; and why will you pay so much deference to the oral law on other far more important matters? Your rabbies contradict each other; why, therefore, revere their opinion so much, and follow it rather than the word of God?

Jew. They do not contradict, but only tell their thoughts.

C. N. That evasion will not do.—If you wanted to light the lanip, Rabbi Eliezar would tell you that a slip of cloth folded and not singed is unclean, and ought not to be used for the purpose. But go to Rabbi Ekieyah, he saith it is clean, and may be used to light with. Will you tell me here is no difference or contradiction?

Jew. In all places there are lawyers. One knows the law better than another. I won't ask the opinion of all; I follow which I thought best.

C. N. But how would you ascertain which opinion was best?

Jew. I would consider the law of Moses.

C. N. Right; and to the Scripture, as the only test, every human opinion must be brought. Why do you not allow this principle, and act upon it when opinions concerning the Messiah are produced? Many texts of the Old Testament make it plain that Jesus is the Messiah. Take these texts in their plain and obvious sense, and they have no other signification. But what have your rabbies done?—They have explained them in various ways, one saying one thing, and another another, as in the case of the lighting of the lanip on the Sabbath. Thus you are led into error by the oral law, which is a blind guide; and yet, rather than admit the evidence of your own Scriptures in favour of the Messiah, you prefer the oral to the written law, believe contradictions sooner than the Word of God, and consequently remain in ignorance and unbelief. I earnestly advise you to act otherwise, and to read the Scriptures alone, for they alone are worthy of your attention and reverence.

At this point of time the elder Jew came, and the conversation took another turn to the following effect:—

Jew. The book which you lent me is here; I have read some of it.

C. N. I hope it has instructed you rightly upon the subjects on which we conversed before. I have likewise your book of Prayers, and now return them.

Jew. They are very good.

C. N. Some of them are; but I have been speaking with your brother upon the contradictions of the oral law; some of which appear in your book of Prayers.

Jew. How rich our law is; there is nothing so rich in meaning: one word means a great deal. **שבת** has, I believe, about fourteen different meanings. Oh, how rich our law is!

C. N. The Hebrew language is full of meaning; I admire it much.—Since you mention **שבת**, tell me what signification it has in Gen. xlix. 10.

Jew. It means a rod.

C. N. But a rod of power?

Jew. Yes.

C. N. So that he who has the **שבת**, possesses the supreme authority?

Jew. Yes.

C. N. Who is Shiloh?

Jew. The Messiah.

C. N. You say right; and in the text we are speaking of we find that the **שבת** was not to depart from Judah until Shiloh came; i.e. The supreme power was to continue in the tribe of Judah until the coming of Messiah; and then it was to cease.

Jew. That is the meaning.

C. N. Very well; then it is plain that Messiah is come, for the sceptre has departed from Judah. It did so when Jesus Christ was upon earth; and therefore Jesus Christ was the Messiah, and you ought to believe in him.

Jew. Riches are power; and these have not departed from Judah; and so Messiah is not yet come.

C. N. That is an evasion which will not do; for, first, can you say with certainty who is of the tribe of Judah? Are not the genealogies lost? You

are unable to trace the genealogy of any individual ; so that if riches were the שבט, he who has them may be of the tribe of Levi or any other tribe, for all you know to the contrary : therefore, your explanation cannot hold good.

Jew. We know who is of Judah by the name which is given. Every one who is called Judah is of that tribe.

C. N. That is certainly an easy way to settle the matter ; but you cannot soberly mean to prove the point thus. If a Jew of the tribe of Levi had two sons, and chose to call one of them Judah, where then would be your argument. Besides your learned men have been obliged to confess the uncertainty, and confusion of tribes and genealogies.

Jew. I cannot tell more ; but perhaps some of our rabbies can.

C. N. Ask them, and if they can give a good reason to show that the tribes and families can now be distinguished, I will allow it.

Jew. The power does continue in Judah. The richest man is the chief ; and we must obey him.

C. N. But will you tell me that the richest man in every place is of Judah ? Who is the wealthiest man in London ? Was Mr. Goldschmidt, is Mr. Rothschild of Judah ?

Jew. Their names are perhaps changed. If you knew what they were called at circumcision, we should find perhaps that they are of Judah.

C. N. It will not do. You cannot prove your point : the sceptre is departed ; and Messiah must long since have come.

Jew. Why do you say sceptre ?—You mistake because of the English. You should read the Hebrew.

C. N. Sceptre is an English word, which means the same as שבט, i. e. a rod of power.

Jew. It means a rod.

C. N. Look at Psalm xlv. 6. Here שבט must mean the rod, which kings have as an ensign of power ; call it either a rod or a sceptre, the thing is the same.

Jew. This Psalm is about Messiah. It says, " shall be a right sceptre."—Therefore, Messiah is not come ; but is yet to appear.

C. N. You say truly, that the Psalm speaks of the Messiah, and when it was written he had not appeared ; but if the word be in the future, it does not follow that Christ is not come. If you give this meaning to the word, it is impossible for the Messiah ever to appear, for the time of his coming will be always future.

Jew. What means Messiah ?

C. N. Anointed.

Jew. Who were anointed ?

C. N. Prophets, Priests, and Kings.

Jew. Who anointed Christ ?

C. N. God himself.

Jew. How can that be, and there was no oil poured on him ?

C. N. God gave him the Holy Spirit, and this was what the oil represented ; so that Christ was anointed with the thing itself, which the oil only signified. If he had the substance, it was of no consequence whether he had the sign or not.

Jew. How can you prove that the anointing is of the Spirit ?

C. N. Isaiah lxi. 1, " The Spirit of the Lord God is upon me ; because the Lord hath anointed me," &c.

Jew. This does not speak of Christ, for it speaks of what was done. The Lord hath anointed me.

C. N. In the prophets, you know things future are spoken of in the past tense. Thus the name and actions of Cyrus were mentioned ages before Cyrus was born.

Jew. I agree to this ; but it was Isaiah ; for he says, The Spirit of the Lord is upon me.

C. N. Very well : but will you tell me when or how Isaiah proclaimed liberty to the captives, or opened the prison to them that were bound ? This he must have done if your opinion be true, for the person anointed was anointed for this very purpose.

Jew. We are two ignorant young men, and do not know much of the prophets. If our learned men were here, they could explain it.

C. N. Ask them, and tell me their opinion. I know the prophecies are little read amongst you. The reason is, they testify of Christ, and your prejudiced rabbies do not wish for the

people generally to become acquainted with them.

Jew. We may read them.

C. N. Yes; but what I mean is, that the most remarkable prophecies of Christ are omitted to be read in the synagogues. Here are two tracts containing predictions concerning the Messiah, and their fulfilment as recorded in the New Testament. Will you read them, and pray to God to enable you both to perceive and to believe the word of God?

Jew. We will read them.

I then gave a Hebrew tract, No. 29 and No. 39. They conversed upon the hope of restoration to their own land, and said the present political commotions would bring about that event, and that England was Tarshish, which they thought probable, from some odd notion of the meaning of that word, as if the *golden* color which the word intimates, was similar to the colors in our national standard. I told them plainly their full and glorious restoration would be identified with their repentance and faith in Jesus Christ; and exhorted them as individuals, to believe in him, as many of their nation had already done. They said, those who turn Christians were never pure Jews. They had Christian blood in their veins; and we have a saying that men will go after their own blood. I replied, that religion was above nature, and Christianity above the influence of such natural inclinations. They observed, that I spoke many things which they thought good, and knew something of their religion. I answered, that a Christian was nothing more than a Jew made perfect; that as I believed Jesus to be the Messiah on the evidence of the Old as well as of the New Testament, it was not surprizing if I had some knowledge of Judaism.

Jew. But ours is the foundation, and therefore best.

C. N. We have both the foundation and the edifice; and therefore Christianity surpasses your religion.

Saying this, I left them. The best temper was manifested by them throughout the conversation, and at parting they shook hands very cordially. God grant that his word may

sink deep into their hearts; shake these dry bones, and cause them to live in faith and holiness.

Feb. 23.—== called upon me to enquire into the meaning of some part of my written correspondence. He is imperfectly acquainted with English, and wished me to read my papers. This I did, and he listened with the utmost attention. He said his time would not allow him to make any remarks then; but he would call Wednesday morning for that purpose. He asked me if Christ died willingly? I said certainly, and quoted, "No man taketh my life from me, I have power to lay it down, and to take it again." This question, I could perceive, was proposed with some particular object; and from his way of asking it, I apprehend it was suggested by another, perhaps a rabbi. I have been told one of the rabbies is the instructor of this young man. He enquired also, if I had read Mr. Wolf's Journal, and objected to the mention of some names in it, which were unknown here, particularly Chamkit and Ben Aba. Such persons, he said, never lived in Gibraltar. The Jews, he said, laughed at Wolf, and when he enquired their name they gave false ones. I replied, in this case, the fault was their's, and not Wolf's, and that he had stated the truth. This he did not controvert, but seemed fearful of the publication of his name. I assured him that would not be the case, because the editors of the Expositor had determined, for good reasons, not to print the names of Jews with whom missionaries conversed. He appeared satisfied and departed.

Feb. 25.—According to appointment, == came this morning. I had proposed to him several questions in writing; the first of which was, "In what passage of Scripture is fasting said to be a substitute for sacrifice?" This query had been suggested by his remarks upon Ps. xl. 6, and reference to their liturgical service for a private fast. The discussion of this question engaged us in the following manner:

Jew. You ask for a passage of Scripture to prove that fasting may be accepted. Look at Isa. lviii: 5—7.

C. N. This does not affirm that fasting could avail instead of sacrifice; and, as sacrifices were offered in the days of Isaiah, no Jew could be excused if he neglected to sacrifice, or suppose fasting sufficient of itself as a substitute.

Jew. I did not mean that fasting was instead of sacrifices when they could be offered; but now it is accepted if we repent.

C. N. This place appears to me not to refer to your present condition and circumstances. Isaiah is reproving the Jews for their hypocritical fasting, and shewing them in what true humiliation consisted. He points out their sin in verses 4, 5, and their duty in verses 6, 7.

Jew. The place tells us what we are to do *now* in captivity. We see that fasting will be accepted without sacrifice, since we are unable to offer the latter.

After some cursory observations upon the 56th and 57th chapters, made by him, with a view to establish the reference of Isaiah lviii. 5---7, to the present dispersion of the Jews, I allowed the point to a certain extent, and said, But fasting will not avail unless you repent in your heart.

Jew. Certainly not. Repentance is necessary.

C. N. Of what are you to repent?

Jew. Of sin that I may have done.

C. N. There is one sin in particular which Jews should lay to heart, and without they are inwardly sorry for this sin, all their repentance is worth nothing. Look at Deut. xviii. 15, 19. You have not hearkened to this prophet; this is the sin; and God will require it of you.

Jew. Who is that Prophet?

C. N. Jesus Christ.

Jew. How was he like Moses?

C. N. In various respects. Moses was a lawgiver; and so was Jesus Christ. He gave laws to his disciples, or rather explained, and enlarged, and enforced the moral law which Moses had published. Moses was a mediator between God and Israel, and Christ was, and is, the only Mediator between God and sinners. Moses saw God face to face; and so Christ was in

the presence of the Father from everlasting, and through him the will of the Father is revealed to man.

Jew. Was Moses the Son of God?

C. N. No; not in the sense that Christ was.

Jew. Then, if you think Jesus was the Son of God he could not be like Moses, and so not the prophet.

C. N. That inference will not avail. The character and offices of Messiah are not *wholly* declared in any one place of Scripture. To know fully who he is, and what he was to do and suffer, it is necessary to search the Scriptures, and particularly the Prophecies. In this text his prophetic office is foretold, and he is compared to Moses. In other texts it is plainly declared, that he is the Son of God.

Jew. Where?

C. N. Read Prov. xxx. 4, "Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is *his Son's* name, if thou canst tell?"

Jew. Who says this?

C. N. These are the words of Agur, the son of Jakeh.

Jew. Who does he speak to?

C. N. Ithiel and Ucal.

Jew. He asks them if they knew who had ascended up into heaven, and so on; and if they did, to tell the name of the person, and the name of his son.

C. N. That is too absurd an explanation to be worth notice. You cannot seriously consider such to be the meaning of the passage. You and I know very well who hath gathered the winds in his fist, bound the waters in a garment, and established the ends of the earth. It is God, and he is said here to have a Son.

Jew. It is a dialogue, and Agur wants to know the name of the man, and of the man's son, who had ascended up to heaven, &c.

C. N. You are quite wrong, and contradict your own wise men. Hear what is written in the book of Zohar, fol. 119, col. 473, upon this very verse: "What is his Son's name means

the faithful Shepherd, i. e. the *Messiah*."

Jew. Israel is the Son of God. It is said, "Ephraim my first-born."

C. N. Yes, in one sense, we are all the sons of God, by creation. Israel is the first-born because of the peculiar privileges which God has been pleased to bestow upon that nation. But Christ is the Son of God in a far higher sense. Eternal existence is ascribed to him, and therefore he is not only the Son of God, but also God the Son. Read Micah v. 2: "Whose goings forth have been from of old, from everlasting."

Jew. Who says this?

C. N. The prophet in the name of God.

Here we investigated the Hebrew text. It was too clear to admit of any cavilling; and == allowed that he did not properly understand it, but would search for its meaning, and tell me on some future occasion. Still he did not like to yield the point so readily, and therefore proceeded to enquire into the signification of the following verses.

Jew. The 3d verse says, "Therefore will he give them up, until that she which travaileth hath brought forth." Who will give them up?

C. N. God.

Jew. Is it the Israelites to be given up, and how?

C. N. Yes, the Israelites, and they were to be given up by God to suffer captivity in Babylon, and many miseries under the Syrians and Romans, even until the birth of Messiah of the Virgin Mary.

Jew. It is said further, "Then the remnant of his brethren shall return unto the children of Israel. What is this?"

C. N. The remnant of his brethren means the true disciples of Jesus, whom he calls brethren.

Jew. Then Jesus had brothers.

C. N. I do not say so from this passage. He calls disciples brethren, and these are intended.

Jew. And how are they to return to the children of Israel?

C. N. The children of Israel means here the pious, and devoted, and believing Israelites; and the true dis-

ciples of Jesus obtain an interest in the privileges and blessings which such Israelites enjoyed.

Jew. "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God." If Jesus were the Son of God, it ought to be in the majesty of the name of the Lord his Father.

C. N. God is the Father of Jesus, and the Father of Jesus is God. Sometimes one word is used, and sometimes the other; and as both words, when applied to Christ, have a synonymous meaning, it matters little which is employed, and your objection has no weight.

Jew. It is said in verse 5, "This man shall be the peace when the Assyrian shall come into our land." What is the meaning?

C. N. You will observe, that *man* is not in the Hebrew, and therefore it is the Ruler, whose goings forth have been from everlasting, who is the Peace. It means, that peace is to be enjoyed only in and through the Messiah. Hence Isaiah calls him the "Prince of Peace," Isa. ix. 6.

Jew. I can prove that Isaiah spoke of Hezekiah.

C. N. You will find such a proof a difficult undertaking; but accomplish it if you can.

Jew. What is the Assyrian in this 5th verse?

C. N. Not the Chaldeans and Babylonians who opposed the Jews in former times; but the name describes generally the enemies of the Jews in the latter days. You call Rome Edom, and so Micah calls the opposers of the Jews the Assyrian.

Jew. Yes, Rome is Edom, and the English, and other nations of Europe come from Esau.

C. N. This is quite a mistake. We are the descendants of Japheth, whereas Edom, i. e. Esau, was the son of Isaac, who descended from Shem.

Jew. I own my mistake. Read the 7th verse; our interpretation is, that the remnant of Jacob shall be scattered among the nations, and shall not in their dispersion tarry for man, i. e. they shall not worship a man, the son of the Virgin Mary.

C. N. A strange interpretation indeed, and far from truth. The plain meaning is this, that in the dispersion and restoration of Israel, God's will, and not man's is to be regarded. No man can cause the showers to descend, or prevent them from falling. They tarry not for the wishes, they obey not the inclination of man. And so when the Lord pleases, Israel shall be restored, converted, and saved; and however men may wish them to remain longer in their present degraded state, they, like the showers, shall not *tarry* for man, nor *wait* for the sons of men.

Jew. I will let you know the interpretation of the 2d verse. You asked me why the name of God is used three times in Num. vi. 24—26. You suppose it is because of the Trinity. If so, it would be, The Father bless thee and keep thee. The Son make his face to shine upon thee. The Spirit lift up his countenance upon thee. Please to write why it is not so if the Trinity is intended.

C. N. I will write upon this subject as well as upon Prov. xxx. 4, which you so sadly mistake; and the 5th of Micah, upon which we have now conversed.

Jew. I have not time to write answers to all your questions, but I will come and speak with you about them.

C. N. Whenever you please I shall be happy to converse upon these important subjects.

Jew. You will read the book which I have now brought.

C. N. What part of it contains the argument to prove the truth of the Old Testament? As it is in Spanish I shall not have time to read the whole book, and I wish to know the particular part where this point is proved.

== then directed me to a certain part of the book. The volume itself is a thin quarto, containing a dialogue between Cuzary, denominated a King, and Rabbi Isaac Sanguery.—It was written first in Arabic by R. Judah Levita; then translated into Hebrew by R. Judah Abentibon in the year 923; and afterwards translated into Spanish by R. Jacob Abendana, and printed at Amsterdam 1369.

I have been enabled to make out the passage in this book to which == directed my attention; and find nothing in proof of the credibility of the Old Testament; but a laboured attempt to shew that the day commences in the evening; that Judea is in the midst of the world; that from thence the exact computation of time must be taken; and that in their dispersions the Jews cannot all begin the Sabbath precisely at the same moment. Upon this subject I had not conversed with ==; but something connected with it was contained in my reply to ***. It is probable that the rabbies have given this book, and pointed out this passage to ****, to refute my propositions; but by some mistake it fell into ==s hands, who unwittingly brought it to me. Further, undoubted information has reached me that all my communications with == are made known to the rabbies and chief men of the Synagogue; and that they furnish him with questions and interpretations. This is the general custom among them; and I have no doubt that **** likewise follows it.

Feb. 26.—Under the conviction that a knowledge of Spanish would be very desirable generally in the Mediterranean, I have engaged with a Spanish Priest to instruct me one hour every day, and have purchased the necessary elementary books. The gift of tongues is as necessary for Missionaries now as at first; but the attainment more arduous. May God bless my endeavours after the facility of speaking to the dispersed of Judah in the various languages of the countries where they sojourn, the wonderful works of God our Saviour.

March 11.—Having heard that *** is a respectable and liberal-minded Jew, I enclosed Hebrew Tracts, No. 29 and 39, in a note, requesting him to read them, and to call upon me if he were disposed to converse. I did this thinking he might not be at home. It so happened that he was in the house. I gave him the Tracts, and expressed my desire to converse. He was very civil, and replied that he should be

happy to talk with me, and that he would call for that purpose; but that he was at the moment particularly engaged in business. I therefore left him, and trust he may soon fulfil his promise. He is one of the elders of the Synagogue. My wish is through him to get a direct communication with the rabbies. If they will only write their arguments in Spanish, I shall shortly be able to understand and reply to them in the same language. I much wish to have a sort of public discussion in this way; for the Jews are superstitiously attached to the rabbies, and think no Christian can argue with them.

From *** I went to *****, with whom I have had repeated interviews. He is converted to Christianity, but has embraced the Roman Catholic faith. What may have been his inducement to unite himself to the Papists, I know not; but I trust he is in earnest about religion, and knows something more of Christianity than the name. He states that at twelve years old he had serious thoughts concerning eternity. The usual instruction in Judaism was given him, but his mind was not at ease.—He read the Scriptures, and, to use his own words, “by God’s grace he saw their true meaning.” During fifteen years he continued to read, and pray, and seek instruction. At length he resolved to profess openly his faith in the Lord Jesus Christ, and after the usual preparation, he was baptized into the Catholic Communion. It was truly affecting to hear the firm confidence of this child of Abraham in the merits and atonement of Jesus, whom he repeatedly affirmed with considerable animation and feeling to be his Lord and Saviour. Moreover he expressed his conviction of the necessity of Divine Grace to change the minds of his brethren, who are now under wrath for refusing the true Messiah; and afford an awful instance of what Isaiah says, chap. vi. 9, 10. When first he professed Christianity, many of them conversed with him, and asked sarcastically, what such a man as he could find in the New Testament to make him leave the religion of his fathers! Then I lifted up my heart

(I quote his words) to my God and Saviour, and said in myself, “Help thy slave, O Lord, to speak and give thy light to these, for without that light they cannot see or know thy will.” Afterwards I took the Holy Bible, and said, “The reading of this and God’s grace has led me to believe in my Lord Jesus Christ.” They sneered. I pointed out texts, they said, Aha! Aha! I told them what the Prophet foretold of the blindness of the Jews, and that they were instances. They declared they were not blind, for that they knew the word of God. I said, you show that you are blind, because you cannot see the plain testimony, which our Scriptures give to Jesus Christ, my Lord. They left me, but lamented my departure from Judaism. In this manner I have often preached. I have preached to them until my hair is become grey. But they are prejudiced. I hope a few young persons have been convinced; but they are not come to the strength to profess Jesus Christ.—The Jews here are mostly from Barbary. They are not at all enlightened.—Those in France, and Germany, and Italy, are better informed. Here they are least of all disposed to change.—But the time will come. *Then I think the Gentiles will be as the people of Israel, and the Jews will be the Priests of the Gentiles.* He meant that the Jews would be employed to convert the heathen, and that when all should be turned to the Lord, a sort of preeminence would be given to Jewish believers. Their present condition, he said, is awful. It teaches the Gentiles to take care, for if God spared not the natural branches, much less will he those which have been inserted. I found he had been much in Spain, and therefore asked, if there were any Jews, secretly such, in that country? He said, no; but there were many Christians of Jewish origin. They are reproached by Spaniards on that account, but they frequently do honor to the Christian name; because their faith shews itself in their actions. The friars, however, have said and written much against them; it is disgraceful to read it. They have said the Jewish

race are of a different quality from others, and (would you suppose it?) some friars have written that Jews have tails like animals. You will find such nonsense in Santillana contra Judeos. He spoke highly of Wolff with whom he had read, and prayed and wept. His heart seems gladdened by the relation of what is doing for the conversion of Israel, and I left him expressing the warmest desires for my success here and elsewhere.

To hear and see such an Israelite indeed was most gratifying and encouraging. O that the Lord may speedily grant that the number of the believers in Jesus, from among the scattered and peeled flock of Judah and Israel, may be greatly increased. And have we not reason to hope, as well as faith to believe, that God will return and visit, and save the lost sheep of the house of Israel? Now he has his secret ones in secret places among them. Who knows how many are taught by their own Scriptures, opened to their view by the agency of the Holy Spirit, to behold the Lamb of God. Here is an instance of one whom no missionary called, but whom the Great Shepherd sought out and saved. And if such an event occurred when the authorized means were not used, what may we not expect now that unto the seed of Abraham is preached salvation through faith in the name of Jesus? When Christians neglected to shew mercy, the Lord himself, as it were, interposed, and in a sort of extraordinary manner drew to himself his secret ones amongst the despised, and injured, and forsaken race. And will he not own and bless the work of faith and labour of love, which his own grace hath inclined Christians now to undertake for the welfare of Israel, still beloved for the fathers' sakes? Here is encouragement. As yet we do not see Jewish converts crowding the pathway to the cross; but we do see the cross exalted: we see many of the children of those who crucified the Lord of glory sitting to hear the doctrine of the cross, while the voice of blasphemy is hushed, and the flush of rage and malice is no more discoverable; and is not this a sight

to animate the heart with hope, and to nerve the arm of Christian effort with energy? I feel impelled to go forward by what I have heard this day from the mouth of a Jew; and surely it is invigorating to hear the name of Jesus uttered by Jewish lips with reverence, affection, delight, and confidence; and most gratifying and cheering, to listen to the serious declaration of a converted Israelite, that he would willingly sacrifice life itself, if the glory of the Saviour should require. Such a declaration I have this day heard, and I have no doubt of its sincerity. I pray that the love of Christ, which promoted it, may be shed abroad in many Jewish hearts by the Holy Ghost given unto them.

March 13. == met me, and enquired kindly after the health of my little boy. He said he has read the volume of the Expositor which I had lent him. I offered to lend him another; he said he would call on me shortly, and gladly take another volume. *— came with some children's hats for sale. I took the opportunity of offering him a Hebrew tract, No 29. He began to read; but I found he had not much knowledge of religious subjects. He acknowledged himself to be a sinner, but said he prayed every day for pardon. On closer examination he said a man must be always reading, if he would live without sin. I said, that would not make a man sinless, for evil thoughts would come into the mind at our most retired moments; and that we must look to the Messiah for atonement and salvation. He said, Yes, but Messiah was not come. I replied, that Jesus was the Messiah, and that by believing in his obedience and death, true Christians enjoy a good hope of forgiveness and eternal happiness; beseeching him also to put his trust in Christ for pardon, as none besides could save him. He received the admonition well, but refused to allow that Jesus was the Christ. I pointed out Isaiah liii. 5, to show that Messiah was to suffer in our stead, and observed how exactly this was fulfilled in Jesus. He appeared surprized to find such words in the Old Testament, and

wrote down the chapter and verse. I then gave him cards, (No. 2 and 3,) which he readily accepted. He said much in favour of the English, and that he would die for an Englishman. The Spaniards he declared to be very bad, and their bad language he mentioned with considerable feeling, saying, their religion was not good for much, if it did not teach them more reverence for the name of Jesus, whom they professed to worship as God. What a reproof from a Jew! How lamentable that the profaneness and vices of nominal Christians, should thus be a stumbling-block in the way of Israel! I reminded him of the fact, that among Jews and Christians there were many who disgraced their profession by their wicked words and actions; and that true Christianity did not warrant, but condemn, the conduct to which he objected. This he allowed; and left me, promising to read the tract and cards.

March 15. I enclosed two tracts in a sheet of paper containing a written invitation to discuss the points of which they treat, and left them at the house of **——. He was not at home, and I await the issue. This is my only method; for the Jews, while they treat me with respect, are exceedingly shy of making my acquaintance. I hear, likewise, that Rabbi ***—— is an intelligent and communicative man, and it is my purpose to call on him in the morning.

March 16. To-day I have had a long conversation with Rabbi ***——; the substance of it I have not yet written, and as the packet is here, I must delay the communication till the next opportunity.

INDIA.

COMMUNICATION FROM MR. SARGON.

THOMAS JARRETT, Esq. of Madras, under date of 29th November last, forwards a communication addressed to him as Acting Secretary of the Corresponding Committee, by Mr. Michael Sargon, dated 30th June, 1823, giving

an account of the progress of the schools established amongst the Jews at Cochin.

I now lay before you the state of affairs at Cochin with regard to the Jews, and our School Institution. When I arrived here from Madras on the 10th March, I found the school in as good a condition as could be reasonably expected from the circumstance of my absence.

On the 15th March, I delivered the schools in charge to Mr. Harrington, who carries on the business with prudence and regularity, and to the approbation of the Jews; which, I must say, is somewhat difficult. He has arranged the children into seven classes, according to their proficiency in each branch, which will appear in the school returns now forwarded.

There are three languages taught in the first school, Hebrew, English, and Malayalim; whereas in the second School there are only two languages taught, Hebrew and Malayalim, and the school is divided into three divisions. The first division is taught English from nine in the morning to ten; Hebrew from ten to eleven; and Malayalim from eleven to twelve: every division in rotation. The same plan is followed in the afternoon. The children are taught Dr. Watts's Catechism, and to read the Old and New Testament. This is all we can do at present; we are waiting the good pleasure of our God, to pour out his Spirit on the children, and on the lost sheep of the house of Israel.

With regard to the Jews in a religious point of view, they are much the same as when I wrote to you last on that subject. Their prejudices still prevailing against their private convictions, and against their own best interests; and when they are brought to a point in argument, they actually, in many instances, to evade the truth, deny revelation; nevertheless, though this is the case in general, there are a few exceptions. Some will reason, some will argue; and some will dispute about the Christian religion; but their particular way of reasoning is, that Christ and his apostles observed all the ceremonial rites of the Jewish

dispensation, as the feasts, sabbaths, circumcision, &c. and that without his (Christ's) command, and without any authority from Revelation, his followers after his death, have changed the sabbath to the first day of the week. They cannot reconcile this fact to themselves.

It appears, and indeed is evident, that their aversion to Christianity arises chiefly from their want of knowledge, or owing to their gross ignorance of the word of God.

I trust the day is fast approaching, when the veil shall be taken away from their eyes, and their darkened understandings enlightened in the knowledge of the truth, and when ignorance shall vanish as a cloud.

I am sorry to say a few dissatisfied characters have established two schools in opposition to ours, but the children that attend those schools are chiefly the offspring of that stubborn race the Black Jews. There are about thirty-five children in both the schools; but I am not afraid of this affecting our cause in the least, for they will find it difficult in time to support them, and a want of suitable persons to conduct the same. Indeed, their establishing these schools, would be rather beneficial provided they would carry them on in a proper manner; I am only afraid they are established to pervert the children from the right way.

I am happy to say that none of the parents of the children that attend our first school appear inclined to remove their children. It is carried on with the greatest regularity for the improvement of the children, and the Jews begin now to appreciate the privileges and means of instruction which are held out to their offspring. Indeed, I must say, that the majority of the White Jews, manifest an increasing willingness to have their children instructed in our schools, and seem favourably disposed towards us. A few of the Black Jews, however, manifested a wish to remove their children from the second school. I stated to them the evil of doing so, and I have heard nothing more of it since.

You see the discouragements under

which we labour, and the obstacles which we have to encounter; at the same time the endeavours of the committee to enlighten and benefit the Jews, have not been in vain here, for there is a great deal of good doing, and already done, which will appear evident when I state to you that there are now on the school establishment 109 children, many of whom can read the word of God, (which is able to make them wise unto salvation) both in Hebrew and Malayalim, and a few also can read it in English; thirty have been struck off the establishment from various causes detailed in the remarks to the returns, making a total of 140 children that have received instruction at the institution, the greater number of whom, had it not been for your schools, would have been now plunged in vice in the streets, destitute of all knowledge of these unspeakable blessings. Is this no encouragement? Yes, it is abundant encouragement for you to proceed in your work of love and charity; and I further say, that it is a great point gained, considering the gross ignorance, superstition, and prejudices of my brethren in the flesh.

With regard to the distribution of books I have been very careful, and only distributed seven Hebrew Bibles among the White Jews. I have had many applications through the Hebrew master of the second school, from the Black Jews, for both the Old and New Testament, but I have not given any on this way of applying, lest they should make a bad use of them. I am waiting until they come and make the application themselves, to shew them that I do not give them away carelessly, and that I set a great value upon the sacred volume.

Some of the Black Jews seem to manifest a desire of reading the New Testament, but are afraid of their relations. O may their desire increase more and more, until they have eaten of the good bread of life. I have been informed lately, that one of the Black Jews borrowed a New Testament from one of the White Jews, which he studies daily, but privately, for fear of his relations. As for the White Jews,

many of them have the New Testament in their habitations, and I believe, some of them likewise make use of it.

I have mentioned in my report of the "Beni Israel," that I have been enabled to collect a few rupees in aid of the Society, at Calicut and Cananore. I beg to acquaint you that I left the subscription paper at Cananore with Captain Brett, on purpose to get more donations among his friends, and have not, as yet, received it, which has prevented my forwarding this report until now.

In consequence of the rainy season setting in, I was obliged to go to the expence of a trifling repair for the first school, the amount of which will appear in my accounts; and I beg also to acquaint you, that I have furnished the school with the articles formerly sanctioned, *viz.* five writing desks and benches, one sand desk, and a small writing table for the English master.

Permit me in conclusion, to state, that I am happy to say Mr. Harrington has given every satisfaction, since he has taken charge of the school, and is likely to be a useful person in this department; and therefore I take the liberty to recommend him to the notice of the committee.

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POLAND.

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EXTRACT OF A LETTER FROM THE REV. A. M'CAUL.

THE Rev. A. M'Caul, in a letter dated Warsaw, May 13, sends us the following interesting particulars:—

The house, or rather the part of a wing of a palace which we have got, has many advantages, and the only inconveniences attached to it, fall upon ourselves, not on the business of the Society. It is in the very centre of Warsaw—near the Jews—near the post—near the Reformed Church. The palace of which it is a part, is the

most famous in Warsaw, so that every body knows it. It was pointed out to us in a very providential way. We had searched for three weeks incessantly, and could find nothing to suit us. At last we were in despair, when a French gentleman called unexpectedly to visit me. I told him of our ill success, and he then mentioned that the Count Zamoisky wished to let a part of his palace. We went the next day to see it, and found it in every way suited to our business. We have five good rooms and two small rooms, with our own hall door; a thing almost unknown in Warsaw, as a great number of families always live together in one large house; and even the nobility have not private houses. Three of the windows have Venetian blinds before them, which we are not allowed to remove, because these windows overlook the court-yard of the Count. This circumstance, though inconvenient to us, has produced a considerable abatement in the rent. We have contracted for two years, at the rate of 110 ducats per annum, about £47. We have already begun to fit up one room as a depository for the books. We expect that the expenses of fitting up, &c. will not amount to more than £40. for the whole house.

The cause of the Society is now advancing, not merely beyond our hopes, but, if possible, beyond our wishes. The German Service is working most effectually. The *two most learned* Jews in Warsaw, though not yet baptized, are open defenders and propagators of the Christian faith. They have proposed, that a large number of believing Jews should be baptized together, and steps are already taken to put this plan into execution. We do not, however, build too much on this. Our trust is in the Lord, who has prospered his work, and will prosper it according to the good pleasure of his own will. On Saturday, 15th, (D.V.) we shall begin a second German Service for the Jews. So that henceforth we shall have two German Sermons every week; one on the Jewish, and one on our own Sabbath.

RUSSIAN POLAND.

EXTRACT OF A LETTER FROM MR.
J. E. MORITZ.

THE following communication has been recently received from Mr. J. C. Moritz, dated Dubno, May 29, 1824:—

One of my young Jewish friends at Berditcheff, wrote to me a few weeks ago, that being persuaded of the truth of the Gospel, it was now his desire to make public confession of it; and he requested me to assist him with my advice and recommendation. Before my answer could reach him, he came himself, and I was glad of the opportunity thus afforded, of ascertaining his sincerity, and that he was indeed seeking the Lord. I procured a Government passport for him, and gave him letters of recommendation, and he is now on the road to Petersburg.

Another respectable young man from Berditcheff also, has twice written me on the same subject, but not being quite satisfied, I have advised him to wait a little longer, and to consider yet more the importance of this step, and to pray the Lord to enlighten him, and to give him a full conviction that Christ is the Lord of glory, the Messiah of Israel, and the only way of life and salvation. Upon the whole, there are now twelve young Jews at Berditcheff, who are earnestly beginning to enquire, what they must do to be saved.

You will see from this, my dear brother, that the Lord causes the seed, which I with much fear, and in much weakness, had sown in that place, to spring up and to blossom; may it be like the grain of mustard, and become a large tree, under the shadow of which many fowls may shelter! I doubt not that you will rejoice with me, and praise the Lord for his faithfulness in fulfilling his promise, that his word shall not return empty. Let us be glad that the fig-tree is beginning to bud, which is the sign of the approaching spring; for we know, when the spring cometh, that the harvest must follow likewise:

PRUSSIA.

LETTER FROM REV. PROFESSOR
A. THOLUCK.

MR. THOLUCK writes as follows from Berlin, May 12, 1824:—

Our Missionary has met with several pleasing occurrences; and what is more, our Society has received an official letter from the magistrates of the town of —, expressive of their gratitude for the mission of Mr. Handes, and accompanied with a collection in aid of our Society. Such a public testimony in favour of this Society is certainly most pleasing. Mr. H. had specified to me a number of clergymen in Prussia, who wished to read the Friend of Israel; and I have transmitted copies to each of them, with a letter, in which I have drawn their attention to the high importance of promoting Christianity among the Jews, and encouraged them to contribute to the work according to their ability. It is also a circumstance as remarkable as it is encouraging, that a Catholic Dean is among the promoters of the cause, himself and his vicar taking much interest in it.

Our Society has now published its first annual Report. If I am not mistaken, it must have reached you, but another copy will also be forwarded. We are now with longing desire looking for the day, when the young man appointed as second missionary of our Society, shall take his examination as candidate of divinity, that he may be afterwards prepared for his mission. This young man is one of the most valuable gifts we have received from the Lord. He was formerly a stranger to the Gospel, cold and indifferent; but now grace has laid hold of him so powerfully, that trembling with joy, he longs for the moment, when he may go forth in the name of the Lord to the people of Israel. Two years ago, we had not the most remote hope of obtaining a serious candidate of divinity, for missionary work among the Jews: for spiritual candidates are so much in request, that they quickly receive their appointment as

ministers. But now, another young divine has offered himself; he must, however, continue to study theology two years before he can be admitted as a candidate. I have every Thursday a company of from twelve to twenty divines with me, to whom I read all the interesting accounts I receive, of the advancement of the kingdom of God among the Israelites; and I am assured, that of all the divines connected with me, who go out from Berlin as ministers, no one will be found who does not take the cause of Israel to heart.

I told you, that last year I gave lectures upon the history of the religion of the eastern nations, and that several Jews had attended these lectures. Three weeks ago, I had the pleasure of being visited by a young Jew, who studies philology, who addressed me in these words: "I am now on the point of leaving the university, to go to Königsberg in Prussia; but I cannot, before my departure, omit coming to you once more, to thank you for your lectures upon the history of the religion of the East; for they have laid the first foundation of my Christian convictions." This young man had indeed afterwards been instructed and baptized. I entered into conversation with him, and found him to be of an upright and honest mind, but apparently without any experience of regeneration by the Spirit of God. I gave him some tracts, and a written introduction to some decided Christians in Königsberg. I addressed to him on parting, some impressive exhortations, and I was rejoiced to hear his serious promise, to seek the Lord in prayer for a more thorough knowledge of the truth.

Another young Israelite from Cassel, has called upon me. He studies architecture. He told me, he had but a very imperfect knowledge of the old religion of Israel, because from the very first he had felt disgusted at what is called Jewish orthodoxy; but after having heard Christian sermons, he felt a want of religion to fill up the vacuum which he found in his soul. When I entered into a conversation with him, I found him a young man of eminent talents and of an upright cha-

racter, but in the dark as to his spiritual wants. I gave him a letter of introduction to a pious clergyman, and appointed a time for our conversing together on the subject of Christian doctrine, putting into his hands a syllabus to which we might refer in our future conversations.

Another pleasing intelligence is this, that the seed sown by Mr. H. at K—— has already brought forth fruit. I have a letter from one of the judges of the district, a Catholic who lives at K——, stating that a certain number of persons in that place have united as an Association for the support of the Missionary, Tract, and Jewish Society. The members are for the greater part Catholics, and yet they unite with us. What a cheering sign when the Lord unites Christians of every denomination! My respected correspondent, Mr. P——, writes only in the Polish language, of which I understand enough to make out the contents of a letter. I have therefore now the satisfaction of receiving Missionary Reports written in Polish, a thing hitherto unheard of. He informs me, moreover, that there is a great stir among the Jews in his place; that every day they come to inquire whether the Missionary will not soon come back, because they wish to converse more with him, to gain a clearer view of the Gospel. A Jewish journeyman furrier is quite convinced of the truth of the Gospel; but he cannot make his public profession there, for fear of his relatives. He has therefore intreated our Society to pay the carriage of his luggage, that he may seek work at Berlin, and be baptized. We have collected the necessary money, and expect him. Mr. H. must of necessity soon go back to those parts, to water the seed he has sown.

From Berlin I have to report the following particulars. The young Jew **, who for a considerable time conversed with our Berditchef proselytes, is now come to a full conviction of the truth, chiefly by the means of these two dear individuals. He has been instructed and baptized, and will shortly set out for Dusselthal, to the institution of Count von der Recke. The

proselyte * * * also, who studies divinity, has brought his cousin to serious convictions, and has two young Jews to meet in his room every Sunday evening, for instruction in Christianity. Thus our converts are already labouring as Missionaries, without being paid as such.

The proselyte * * * *, of whom I formerly wrote, that he was preparing for the office of a schoolmaster; and who gave me great satisfaction by his quiet and unassuming character, is more and more established and advanced in the Christian life. He has caused his brother, who is a student in medicine, to come hither, and endeavours to turn him also to the Gospel. * * * * has undergone his examination in school sciences, and has been approved, and he may soon expect to procure a situation. I am convinced he not only will be found faithful, but also become a leader of others. The number of Jewish proselytes who are studying divinity, has lately received the addition of *—* from Frankfurt. Two Israelites have been baptized by the Rev. Mr. Liscow. The life of one of them is remarkable. He is clerk in a mercantile house, and a man of uncommon powers and attainments. For the last five years he has felt dissatisfied with Judaism. The mock philosophy of infidelity also, as exhibited by the reformed Jews, was as little qualified to quench his thirst after real wisdom: he therefore entered upon a diligent search after truth, and fell in with a distinguished young man whom on a former occasion I mentioned to you, a Jew of high talents and a powerful mind, who in some respects has yielded to the conviction of truth, but not yet fully. This young man has for several years been useful to many Jews, in reading the New Testament with them, and has given Christian instruction to Jewish Children; and he planted the elements of Christianity in the mind of this Jewish individual, whose name is * * * *.

I have also to inform you, that besides the existing Society for promoting Christianity among the Jews, another

is about to be instituted, to provide Jewish proselytes with means of support. Since the formation of our society, Jews without number have applied to us, fully prepared to embrace Christianity, if any prospect for their future temporal maintenance could be opened for them; but this was impossible. A wish has thereby been generally excited, that another Society might be formed, for affording proselytes the means of learning a trade. Pecuniary assistance is here to be excluded. General Witzleben has approved the plan I have drawn up, and a petition will be presented to his majesty.

Our two Berditshef proselytes can no longer resist their inward impulse, to go out as missionaries among the Jews. I repeat, that these two individuals are patterns of converted Israelites, the most amiable and most spiritual proselytes I ever saw. One of them has made considerable progress in sciences; he reads Latin, and writes Latin letters tolerably well.

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#### EXTRACTS FROM THE JOURNAL OF MR. HANDES.

THE following Extracts from the Journal of Mr. Handes, Missionary of the Berlin Society, will be found interesting:—

On my leaving Posen, I was much grieved at not being able to commit the young Jewish female, E. M., into the care of Christian persons, anxious for her spiritual welfare. She appears to be sincere, manifested a great desire to be further instructed by me, and complained bitterly, not only of the harsh treatment of her mother, but also of the blasphemies which were thrown out against the Saviour. But I found no person in Posen willing to interest himself actively in favour of this poor individual.

On the 17th of October I arrived at Gnesen, and visited the synagogue, where I gave away some tracts. I was so closely surrounded, nay thronged on every side, that, having parted with all the Books I had, I

retired to my lodging, to prevent scenes of riot. I had scarcely reached my room, when some Jewish students and boys rushed in, to whom I endeavoured to expound Gen. xlix. 10. They commended me as a good *Dorshens*, (preacher,) but behaved in too bustling a manner to allow a regular address. A short time afterwards, when the first crowd had dispersed, some Jewish tradesmen arrived, who told me that they wished to become Christians. Two of them were resolved to become members of the Catholic, and the others of the Protestant church, and they wished now to converse with me, and to take my advice on the subject. In the afternoon several Jewish girls came to me, asking for tracts, which I gave, and preached the Gospel to them. Some of them were pretty well versed in the Old Testament, and put questions relative to the analogy between some passages of the Old and New Testaments.

Oct. 19. A Jew called upon me, to ask for a catechism. As I had none, I gave him instead of it a tract. He was succeeded by some children, whom I catechised. Afterwards the son of the Rabbi came with some students, to dispute about Gen. xlix. 10. After dinner, while I was engaged in a conversation in the street with a Jewish baker, I was interrupted by a Jewish merchant, who invited me into his house; but the result of a long conversation I held with him was this, that I found him to be a complete infidel. I scarcely had left him, when I received a second invitation to a young Jew; and on my return from him to my lodging, I there found three young Jews, who desired me to prove the divine origin of the books of the New Testament; and when this was done, we spoke about the necessity and the blessings of Missions. They gladly assented, and assured me, that they ardently wished to profess Christianity, but were only afraid that that step would expose them to the contempt and ill treatment both of Jews and Christians.

I arrived at Inowracious on the first of November. Here I was introduced

to a young Jew, who gave me great satisfaction. I found him a young man of considerable attainments, who had already disengaged himself from the fetters of rigid Judaism; and though he knew not Christ, yet manifested a serious and excellent disposition. He told me, with tears in his eyes—"When I call to mind what my forefathers, the patriarchs and the prophets, have done for their people, and look upon my own unprofitableness, I must despise myself, and feel deeply grieved, for having been of no use at all to my brethren." We parted, with feelings of mutual affection, after a long conversation, in which I had preached Christ to him. On the Sabbath I went into the synagogue. Here I had to encounter very hot disputations, and several Jews proposed questions of an intricate kind. Before parting, I earnestly addressed them in these words: "Kiss the Son, lest he be angry, and ye perish from the way." In the afternoon, I met a poor Jewish tailor, who is subject to epileptic fits, and whom no one will take into his house, lest he die there; nor could he find work. He had applied for instruction to catholic and protestant ministers, but had been refused, because his sincerity was suspected. He implored me, with tears, to examine him, whether he was upright or not. He fell on his knees, and addressed a fervent prayer to the Saviour, which I repeated to him; and when I had finished, he prayed himself, in these affecting words: "Jesus, thou Son of David, save me! I have had little happiness in this life; every moment I may die: grant that I may not perish in the world to come." In the morning of the 6th of November, the Jew A. called upon me, who had already informed me of his desire to become a Christian; but as I found him completely destitute of true repentance, I read to him such passages from the New Testament as were calculated to open his eyes. He became quite serious, and confessed that it was not so easy as he had imagined, to become a Christian indeed. In general, I find, the Jewish women



are more bigotted than the men. On the following day I was visited again by A., who expressed his wish to be baptized; the sooner the better, if only he could overcome the dread of absolute poverty, to which he should, by that step, expose his family. He introduced another Jewish teacher, who had hitherto, with great obstinacy, opposed Christianity, and in the synagogue had called me a false prophet. He now entered upon a friendly conversation with me, after which, he asked my forgiveness for his late rudeness. Nay, when afterwards I had read to him some passages from the Gospel of St. John, he expressed a wish to read himself that very New Testament which hitherto he had held in abomination.

At Thorn I was kindly received by the principal clergyman of the town. I was soon visited by a member of the most respectable Jewish family of the place. This young man stated it to be his conviction, that the next generation would certainly go over to the Christian religion.

From Thorn I travelled to Fordon. In the school I met with several young students zealously engaged in studying the Talmud. One young man paid great attention to what I said. He had never seen a New Testament, and was very desirous to possess it. I was grieved to hear, both from Jews and Christians, of the progress of infidelity among the higher classes of Christians, and how Christianity and the sacraments are held in derision. On the following day I went into the synagogue, and after much conversation with the Jews assembled there, I was invited into the house of a Jewish furrier, where was also a Jewish tailor; to both of whom I explained some parts of the Old Testament. They visited me repeatedly, in the following days, to receive further instruction. I had also applications for books and instruction from tradesmen, teachers, and students, from Fordon. I had also a visit from the Catholic Dean of the town, and his Vicar. They asked for a copy of each of my tracts, behaved with great politeness, and pro-

mised to do, in their sphere, what they could for the salvation of Israel. Before I left the town, I had a second visit from them. The Dean was extremely kind, and promised, with lively interest, to exert himself for the salvation of Israel. In general, the Jews from Fordon appear to pay more attention to the gospel than those of Bromberg. Many persons from the first place called upon me, requesting New Testaments and tracts. The very bad state of Christianity in Bromberg, is the greatest hindrance to the conversion of the Jews there. I stated this to the first protestant minister; but my intimation was received with great coldness. From Fordon I received the intelligence, that the Rabbi there is frequently inquiring, whether I should not soon keep my promise, and come back to that place? I lent to a Jew, among other tracts, Sir George Rose's Address to Jewish Females. He read it with great satisfaction, and assured me, that it was calculated to do much good among the Jews.

At Lobau I went into the synagogue; and when there, I found but few Jews. I proceeded to the marketplace, where soon I was engaged in conversation with many of them, who were very friendly. I preached repentance to them without which it was impossible to enter into the kingdom of the Messiah.

At Gilgenburg I was kindly received by the minister, who had established, in this small and poor town, a missionary association. In the house of the Jew —, I met the tutor of the family, a young Jew, who had very high thoughts of himself, as being a disciple of the great Rabbi Akelipa, at Posen. He readily assented to what I said about the holiness of the law, and the curse with which it threatens the transgressors; as also the necessity of aiming at a better righteousness than our own. But when I proceeded to state, that this righteousness had been purchased by Jesus Christ, the young man became very violent, and asked me how I could presume to think, that a disciple of the great Rabbi

Akelipa would believe such nonsense? how I dared to preach to him,—I, a Goy, who knew nothing of the Holy Scriptures?

Although I endeavoured to soften his anger by mild remonstrances, he yet continued to rave and to abuse me so much, that I was compelled to withdraw. On parting, I addressed to him that warning word, "Kiss the Son, lest he be angry, and ye perish in the way, when his anger is kindled." He then seemed to entertain milder sentiments, and followed me to the door, repeating with himself my words, "Kiss the Son, &c." When I had come back to my host, a good tempered man and favourably disposed with regard to the kingdom of God, I found there some friends of his assembled, who requested me to make them some communications relative to the work of God among the Jews; which I did to their satisfaction, and afterwards paid a visit to the Rev. Mr. P., who hitherto had not been friendly to the Missions among the Jews. But the explanations I was enabled to give on the subject, so far changed his views, that he promised his support. In the Inn I found an opulent Jew, who at first was quite unwilling to enter into any serious conversation. But the grace of God produced gradually such a change in his mind, that not only he listened, but his heart became much affected. He evinced a visible interest in the doctrine, I preached to him; and at last burst out in these words: May God grant, that the object of your Mission may be attained in all the Israelites; I shall certainly not be the last.—Some days afterwards I called upon him again, and found him and his whole family at home. I first communicated to him a tract I had written on Daniel ix. 23—27, and then explained to him the necessity of a thorough conversion of the heart, ending by giving him a view of the whole history of the New Testament. He said: "But should we really have been left in error for these 2000 years? Why do not our learned men teach us the truth? seeing that they are in the same state of condemnation with us." The whole family agreed in a wish,

that the most eminent Rabbins and the Missionaries should hold a public religious disputation, by which it might be made evident, where truth is to be found. Before parting, I read the 17th chapter of the Gospel of St. John, which was listened to by the family, not without emotion. From hence I went to the second Minister of the town, Mr. W., who had wished to see me, to receive from me some information respecting the Missions among the Jews. When I had complied with his wish, he on his part communicated to me some particulars, which but too clearly justified his complaints as to the neglect of Biblical Christianity among Christians in these parts. He pledged himself to plead the cause of the Jews before all the believing Christians; and some days afterwards he actually read from the pulpit Mr. Thelwall's tract, "Scriptural passages." The Jew, to whom I read the tract I had composed on Daniel ix. 23—27, and explained Matthew xxiv. 25, said at the close of our conversation, "What you have read and explained to me, I must confess to be true; but may God grant, that all Israel may proceed more rapidly. The best thing would be for our Rabbins to hold a general synod." On the following morning, several families sent to me, to know, if I should preach, and when. Some Jews also had expressed a wish, to hear me preach in the church. But the Rector of the parish would not permit it. I attended the service of the church, and had the satisfaction to hear the cause of the Jews advocated from the pulpit. In the house of a rich Jewess, several other Jews informed of my arrival, soon assembled. One of them was about to set out for Constantinople. He was a Deist, and boasted, that his Creed was sufficient for salvation. I addressed him from these words: "Without holiness no one can see God;" and in the book of *Sohar*, I shewed him the passages referring to the Redeemer. He became very serious, and when I took leave, he affectionately wished me God's blessing. The Jewess, in whose presence this conversation took place, was deeply affected, and said, "If all the

Jews thought as I do, you would soon gain the object of your journey."—When on the following day I had returned to Neidenburg, I called again on that accomplished Jewish female, who on my earliest visits had given me ground to hope well of her. She now also heard the word, spoken to her, with a meek and teachable mind. A Jewish merchant with his wife, who had just arrived in the town, and wished to speak with me, learning that I was there, joined us. His heart was open for the reception of the truth, and he seriously pondered in his mind all that I said to him. When he had left us, the Jewess said, she would readily become a Christian, if she were not attached to her Jewish husband and her children. On the following day I had the satisfaction of hearing Mr. Thelwall's tract read in one of the churches, from the pulpit, with an earnest warning against ridiculing or opposing this work of God. In the evening of March 1st, I was requested to give a parting address. The meeting was numerous attended by persons of every rank, and the Lord was present among us. The parting words of the Jewess were these: "We shall certainly meet again before the throne of the Redeemer."

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GERMANY.

LETTER FROM MR. J. P. GOLDBERG.

MR. GOLDBERG thus writes in a letter lately received from him, dated Leipzig, May 15, with reference to the proceedings of the cause of Israel, at Dresden.

Since my last letter it has pleased the Lord to pour out upon the work, established for the salvation of Israel in this capital, an increased measure of his blessing. During the lent time Mr. Leonhardi held every Friday evening, a devotional meeting for the children of the institution, which was well attended. He addressed the most impressive exhortations to the children, and his fervent prayers pro-

duced a very blessed impression upon them, and all present.

The instructions which I gave to the eldest of our pupils, and to my own daughter, previous to their confirmation, were also attended with a blessing, especially to the first-mentioned young person; in whose soul a heavenly light was lighted up. The Rev. Mr. Leonhardi was heartily rejoiced to find her well grounded in knowledge, and he is with me convinced, that a real work of grace has been wrought in the soul of this young convert. The confirmation took place on Palm Sunday, and the grace of the Lord made both this, and her first participation of the Holy Sacrament, a blessed season to her; she repeatedly burst out in praises and thanksgiving to Him, who in mercy had delivered her from the power of darkness and death, and transferred her into the kingdom of light and life. On the 24th of April, this, our dear pupil, left us; but before she set out on her journey, she was in the presence of all the members of the institution, and of many christian friends, after a very impressive address from the Rev. Mr. Leonhardi, recommended in prayer to the protection of him, who is mighty to preserve her from evil, and to keep her from falling, and to present her faultless before the presence of his glory with exceeding joy.

The following Sunday was also a distinguished festival on which that young Jewish female who, in October last, was received into the institution, and has since given many striking proofs of the firmness of her faith in Christ, was added to his church by holy baptism. A short time before that day, every possible attempt was made on the part of her opulent relations to check her resolution, and every offer was made to her, calculated to allure the carnal mind; but she repelled all these enticements, and said: If money and worldly things could make her fit for heaven and salvation, she would do well to set her heart upon them. But as her happiness depended upon God alone, it would be a folly not to prefer him to every thing. Her desire for



baptism was unusually strong, and the delay of it a painful trial to her; but so much the greater was her satisfaction, when the Sunday after Easter was appointed for it. She prepared with fear and trembling, after a retrospect of the sins of her past life; but seeking and by faith finding remission of them in the atonement of Christ. The baptism was performed by the Rev. Mr. Leonhardt, in the presence of the Committee of the ladies' association, and a crowded congregation, which filled the spacious church. The young proselyte was deeply affected, and expressed afterwards in a very feeling manner her sense of gratitude for the high privilege to which she had been admitted; she said to me, she never could have thought it possible, that one could be so happy on earth as she felt herself. She doubted whether the angels in heaven were more happy.

My soul doth magnify the Lord, and my spirit rejoices in God my Saviour, when I take a survey of the blessings with which his work at Dresden has been crowned. Fourteen persons of the Jewish population, whom I have instructed, and partly still instruct in the truths of Christianity, have been added to the flock of the good shepherd, who gave his life for them. Amongst them I have special reason to rejoice over the children, as they make a visible progress in the saving knowledge of the Lord.

The Committee of the Dresden Society, anxious to promote, as much as is in their power, the object of the London Society, commissioned me to go to Leipzig, to spread the seed of the Gospel among the Jews who attend the fair. My journey has not been in vain, and many opportunities have been afforded me to promote the knowledge of Christ both by distributing books, and by private conversation. During my former visit I had deposited the books at the house of a Christian manufacturer, who dealt with many Jews, and where I could converse with them. But this person began to fear some injury to his business from this measure, and I was obliged to seek other opportunities of coming in contact with the Jews. I

went therefore to the inns where they resorted, and I was soon convinced, that these are the most suitable places for free intercourse with them; because there they have leisure to listen to instruction. I spend almost the whole day among them, and the Lord supplies me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the world; to call upon them to believe in him, and to put tracts into their hands, which are generally received with gratitude. Several Jews, indeed, who are still hostile to Christianity, curse both the societies and the missionaries, whom they call impostors, and deceivers of their people, and endeavour to oppose their labours. But their exertions must be vain, for the tree planted of the Lord is too deeply rooted, and extends its branches too widely, to be extirpated by human power. Commissioned by Jews of that description, one came to me, offering to distribute all the tracts and New Testaments I had with me among the Jews, upon condition that I should be quiet, and forbear conversing with them, which he said was of no use. I soon discovered his intentions, and advised him to send to me all the Jews whom he knew, who were willing to receive the books.

I had great pleasure in the evening visits of some well-disposed Jews, who had already some knowledge of the Gospel, and wished to know more of the way of salvation. They put their questions with great modesty, and received my instructions with gratitude. A Jew from Brody said, when he took leave of me, that he did not remember having ever spent so happy an hour. The day after to-morrow I hope to set out again for Dresden. May the Lord continue to bless you and all the members of your Committee, and may your work succeed, and tend more and more to the glory of his name.

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The half note from Gratitude, &c., is thankfully acknowledged.

Answers to Correspondents, Domestic Articles, and List of Contributions, are postponed for want of room.

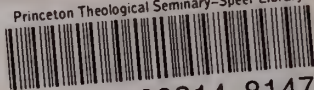


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